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The C Jewish News

44 Pages Thursday, September 4, 1986 Av 30, 5746 50¢

Second Class Mail Registration Number 1683 – Postage Paid at Toronto

Cameroon trip seen as victory for Peres

By HUGH ORGEL

TEL AVIV (JTA) — An ebullient Premier Shimon Peres returned home last week from his 36-hour visit to Cameroon, impressed by his meeting with President Paul Biya, moved by his welcome by thousands of Cameroonians, some of whom greeted him in Hebrew, optimistic about future economic, political and trade relations with the Black African nation, and looking forward to the renewal of relations shortly with several other African nations.

Speaking to reporters at Ben Gurion Airport, Peres said the Cameroon embassy would be opened in Israel within three months, but its location has not yet been established. Biya earlier announced that his country was resuming diplomatic relations with Israel, 13 years after it broke ties after the Yom Kippur War.

The Premier, who visited Cameroon at the invitation of Biya and who is the first Israeli Premier to visit that country since Premier Levi Eshkol was there 20 years ago, said that "from our point of view, it was an exceptional visit — according to the warmth of the reception, the participation of hundreds of thousands of people who demonstrated their deep friendship and warm feeling for the State of Israel."

Peres' visit was marked by a lavish reception tendered by Biya and by extensive greetings by thousands of Cameroonians who were at the Yaounde airport when Peres arrived. Some of them, who had studied in Israel previously, greeted Peres with "shalom."

A special issue of The Cameroon Tribune was published with Peres' picture on the front page and a headline in Hebrew saying "Mr. Peres. Welcome to Cameroon." The Hebrew letters, however, were printed upside down.

Peres said he was "deeply impressed both by the country and its leader, a country which is on the road to development, with a balanced budget, a growth rate of 6% this year and a relatively high standard of living." Peres characterized Biya "as one of the most important leaders on the African continent. He is a man of deep knowledge, great restraint, much experience, and has a very special feeling of friendship toward Israel."

Peres said he and Biya had three meetings, and that 12 working groups — six consisting of Israelis who had accompanied the Premier and six consisting of Cameroon government representatives selected by Biya — met to work out bilateral agreements in the fields of agriculture, industry, tourism, security and military.

The Israeli leader said that in his talks with Biya, "we reached a meeting of minds on the burning issues in the Middle East and in Africa. We agreed to enlarge and deepen the relations between the State of Israel and Cameroon. I am looking forward to the strengthening of relations with Cameroon and maybe to the extension of the renewal of diplomatic relations with other countries in Africa."

Regarding South Africa's policy of apartheid, Peres said he found Biya's approach "uncompromising in principle, but very well measured in practice. That is to say, he is not swept along by notions of throwing the whites into the sea. Neither does he think a solution can be found overnight."

Peres said that Biya also was not enthusiastic "about the two-faced policy conducted by some countries in the world (toward South Africa). However, he believes that there is no room for compromise on

[Cont'd. on page 7]

Natan Scharansky hugs his mother, Ida Milgrom, after her arrival last week in Israel with other members of the Scharansky family. [Canapress photo]

Emotional meeting at airport

Scharansky family reunited

TEL AVIV (JTA) — The family of former imprisoned Soviet Jewish activist Natan Scharansky was reunited with friends amid emotional greetings at Ben Gurion Airport here last week.

Nathan's mother, 77-year-old Ida Milgrom, arrived with her elder son Leonid, 41, his wife Raya, 40, and their children Alexander, 14, and Boris, 18 months. Natan, 38, had flown to Vienna earlier to meet his family's flight from Moscow and accompany them here, aboard an El Al flight.

Although the family and close friends had asked wellwishers not to come to the airport, the arrival area was packed tight with local and foreign reporters who jostled and pestered the family for statements they were apparently not prepared to make.

Milgrom, with tears in her eyes, told the crowd: "I am happy, happy, happy to be at last with all my children. She sat between her sons, holding their hands. She spoke in Russian and Natan translated for her into Hebrew and English.

Both thanked all those who made the reunion possible. Natan, now fluent in Hebrew, said: "This is not simply wonderful. It is an important lesson that no quiet diplomacy, even at the highest levels, can help if it is not accompanied by a strong public campaign to convince the Soviet Union to let our people go."

Leonid denied a Newsweek Magazine report that he did not think he would remain in Israel. "It is very, very good to be here on our land. I am very happy that the case of Scharansky has ended just now," he said.

He added that Soviet Jews did not feel more hopeful after last week's Soviet-Israel talks in Helsinki. "These talks," he said, "meant nothing to Soviet Jews." He stressed that the situation of Soviet Jews was very bad.

Leonid begged off further questions, explaining that he was "very very tired . . . I have a young baby here. Please let me go."

From the Cameroons, Prime Minister Shimon Peres sent a cable of welcome to the family, saying this was a great day for them and for all Israelis.

In Vienna, the family reunion took place in private in an airport security room. The family later

[Cont'd. on page 12]

Peres expected to visit Canada later this month

TEL AVIV — Prime Minister Shimon Peres will be visiting Canada later this month, as part of a trip to North America, according to a report from members of his staff.

Peres, who must swap posts with Foreign Minister Yitzhak Shamir in October under a power-sharing coalition agreement, is expected to fly to Canada and the United States for high-profile meetings with Prime Minister Brian Mulroney and President Ronald Reagan.

His trip here will likely follow a summit in Cairo with Egyptian president Hosni Mubarak. **(See also story below.)**

Egypt-Israel date still up in the air

JERUSALEM (JTA) — No date has yet been set for the anticipated Israeli-Egyptian summit meeting, Mohammad Basyouni, Egypt's charge d'affaires in Israel, told the Voice of Israel last week. He said the setting of the date was the prerogative of the host, Egypt.

Basyouni said the expected summit would deal with two major issues: a renewed momentum for the peace process, and finding a solution for the Palestinian problem.

Even if Israeli Premier Shimon Peres and Egyptian President Hosni Mubarak make only one step toward a comprehensive settlement of the Mideast crisis, said Basyouni, the Palestinians and the overall peace process will gain. He stressed that a "basic solution" to the problems can be reached only through "an international convention participated in by all the parties concerned."

Although there was no official word on the summit, Israeli sources continued talking about it as an established fact. Peres said it would take place by mid-September (CJN Aug. 28). Sources at the Prime Minister's office said the summit would produce a plan for preparatory talks with Jordan and the Palestinians that would eventually lead to direct negotiations.

The sources said that Israel and Egypt would launch an effort to persuade King Hussein of Jordan to participate in "proximity talks" with Israel. Those comments came amidst reports from the U.S. that Washington was stepping up efforts to renew the peace process, that Secretary of State George Shultz might come to the Mideast and join the summit.

Aryan Nations attacked by multicultural groups

By PAUL LUNGEN and wire services

A spokesman for the Edmonton Jewish community joined representatives of six multicultural groups at a rally last week in denouncing the Aryan Nations white supremacist group in Alberta.

Sheldon Maerov, vice-president of communications of the Jewish Federation of Edmonton, repeated a message shared by participants at the rally: the Aryan Nations "don't have a place in the province."

The rally was the first of its kind to draw spokesmen from a broad range of multicultural groups "to voice concern about racism in Alberta," said Gordon Hum, an activist within the Chinese community in Edmonton who organized the event.

The goal of the rally, sponsored by the Edmonton Visible Minorities Caucus, was to send a message both to the Aryan Nations and to government leaders in Edmonton and Ottawa expressing the concern of the community to racist groups, Hum told The CJN in a telephone interview.

There was also a message to the media to use caution when reporting on groups like the Aryan Nations, and not to "distort, exploit and sensationalize" its activities, Hum said.

Speakers from the Jewish, Oriental, East Indian and Native Canadian communities addressed 100 onlookers present at the Chinese Cultural Centre.

The rally followed by about a week a town meeting in Sundre in which 500 local people were told about the ideology and tactics of the Aryan Nations.

According to Canadian Press reports, the residents of the small Alberta town near Caroline watched a film and heard speakers talk about the white

[Cont'd. on page 12]

Sabbath flea market opens can of worms

JERUSALEM (JTA) — The issue of a flea market operating on the Sabbath has opened a can of worms in the Knesset. Twenty MKs, led by Labor MK Rabbi Menahem HaCohen, have demanded that the Knesset meet for a special session this week to discuss the flea market operated by Kibbutz Nir Eliahu, northeast of Tel Aviv.

The two minor religious parties in the Knesset, Agudat Yisrael and Shas, threatened last week that they would not hesitate to create a coalition crisis around this issue. Agudat sources expressed anger that Premier Shimon Peres and Deputy Premier Yitzhak Shamir did not try to stop the kibbutz from holding its flea market and prevent "a massive desecration of the Sabbath."

Peres actually did ask the United Kibbutz Movement to refrain from its activity. But the Kibbutz Movement secretariat rebuffed him, explaining that Kibbutz Nir Eliahu is facing an economic crisis due to a drop in agricultural sales and that a major source of income now is the flea market.

Meanwhile, other Knesset parties are abuzz about the special session which some MKs see turning into a confrontation between the left and the right. MK Chaika Grossman, chairperson of the Mapam Knesset caucus, warned that the session would turn into a farce. "A flea market becomes a central issue, whereas nobody discusses vital national issues."

Holiday to blame

Because of the Labor Day holiday this issue of The CJN went to press on Friday, Aug. 29, instead of Monday of this week. This means we missed the weekend news — which includes the report of the usual Sunday cabinet meeting in Israel and other possible major events.

However, we'll catch up next week. If we missed something big, blame it on the holiday!

World-National

Christian attitudes to Jews

By
RABBI W. GUNTHER PLAUT

We have enemies and we have friends. We are more apt to pay attention to the former and have a habit of taking the latter for granted. Toni Harpur is one of these.

He is known to Torontonians as an engaging and thoughtful writer whose pieces on religion and the humanities have for years appeared in the Toronto Star. Few of his admirers are aware that in his younger years he was a priest, which in part explains the love and knowledge he brought to a journey-on-foot through Israel he undertook some years ago. The travelogue he wrote about that trip was able to evoke much of the magic of the land.

Rabbi Plaut

Harpur has written a new book, entitled *For Christ's Sake* (CJN Aug. 21). He tells his fellow Christians what he can and what he cannot believe, and why. It is a radical reassessment of what most Christian denominations teach and preach, and I imagine that many who would now consider themselves "lapsed believers" might rediscover a reason why they could re-enter the Christian fold. It is a treatise by a Christian for Christians.

Explains intolerance

I wrote about it here because Harpur has also something to say about traditional Christian attitudes toward Jews.

Thus, he scores the teaching that salvation can be found in Christianity alone. (Jews do not have this problem. Long ago we were taught that "the righteous of all nations have a share in the world-to-come.") If this claim to exclusivity were justified, he writes, all other religions must be incomplete or superstitions or fabrics of delusion. He then goes on to say:

"This explains, although it can never excuse, the appalling intolerance and violence perpetrated down the centuries against those outside of the Christian fold. The horrors of the Crusades and the notorious Inquisition are but a small part of this tragic tale. Though it has taken decades since the event, Christian theologians now recognize the full extent of Christian complicity in the Holocaust of roughly six million Jews by the Nazis. This mind-reeling attempt at genocide could never have taken place had it not for centuries of anti-semitism fostered by Christian absolutist claims.

"One has only to read some of Martin Luther's *Table Talk* to see how even a spiritual genius could be tainted by religious intolerance. Luther went so far as to advocate burning synagogues, tearing down Jews' houses, seizing their books, forbidding their rabbis to teach and forbidding them access to the public highways. . . . 'I'd tear their tongues out of their throats. The Jews, in a word, should not be tolerated. One should neither eat nor drink with them,' Luther wrote.

To death camps

"It is not a huge mental leap from this vituperation to the death camps of Belsen and Auschwitz," concludes Harpur.

He goes on to quote from the *Book of Prayer* of the Anglican Church of Canada which asks the worshippers to pray that Jews see the light and that all "ignorance, hardness of heart and contempt of thy word" be taken from them. Says Harpur: "That such a prayer should exist is a tragic scandal."

He speaks of inter-Christian rivalries and hatreds and of what he considers a rule of history: the deeper the commitment to dogmatic correctness, the stronger the hostility towards others who differ. That, of course, does not apply to Christians alone.

Harpur writes clearly and simply. I shall be interested to see what reception his book receives in Christian theological circles.

Catholic teaching about Jews

Nostra Aetate influences schools

NEW YORK (JTA) — Faculty and students at Roman Catholic educational institutions have developed "a deep appreciation of Jews and Judaism" in the 20 years since the Second Vatican Council's Nostra Aetate declaration, according to a study published here.

Entitled *Jews, Judaism and Catholic Education,* it is based on a survey of several hundred Catholic educational institutions in the United States conducted by Sister Rose Thering of the department of education at Seton Hall University in South Orange, New Jersey. It was published by the Anti-Defamation League of B'nai B'rith, the American Jewish Committee, and Seton Hall.

Sister Thering also found broad awareness of "the 'teaching of contempt' that was partially responsible for the Holocaust." She attributed this awareness to the fact that Catholic educational institutions are teaching about Jews and Judaism in a positive way reflecting recognition that Christianity is rooted in Judaism.

The survey further disclosed that Holocaust studies have become required in most high schools, some elementary schools and almost all Catholic colleges and universities and that many Catholic institutions observe Yom Hashoa — Holocaust Remembrance Day — with special services to recall the genocide committed against the Jews during World War II.

In a preface to the study, Rabbi Leon Klenicki, director of ADL's interfaith affairs department, and Rabbi A. James Rudin, AJC's national interreligious affairs director, called the findings "both promising and encouraging."

They added, however, that while "Jews and Judaism are no longer esoteric studies in Catholic schools, and there is growing interest in Judaism on the part of both students and faculty, much still remains to be done. Crucial issues remain."

Noting that "these issues are being faced and addressed by a growing number of Catholic educators and institutions," they commended Thering "and others who have committed themselves to building a new and constructive relationship between Catholics and Jews — a relationship of mutual respect and understanding."

The survey expands on Thering's 1970 study which sought to determine how Catholic institutions had implemented the Vatican Council II Statement on the Jews and Judaism made five years earlier.

The current study surveys implementation of not only the 1965 statement but also includes the 1974 Roman Catholic Guideline and Suggestions for implementation of the Vatican II document and the 1975 National Catholic Conference of Bishops' Statement on Catholic-Jewish relations.

Among the findings of the new study, based on answers by respondents, were:

- 51% of the Catholic colleges and universities offer courses in Judaism, either separate or part of other comparative courses.
- 27% offer a special course on the Holocaust.
- 6% offer a separate course on the State of Israel, 38% offer courses on the Middle East.
- 10% of the seminaries have a special course on the Holocaust with others covering it as part of other courses.
- 33% of the seminaries have courses in Judaism.
- 25% of the seminaries offer a course in Jewish history after the emergence of Christianity.
- 53% of the archdiocesan diocesan ecumenical commissions said they direct attention to Catholic-Jewish concerns.
- 62% of the high schools have courses on the Holocaust and its lessons.
- 30% of high schools have a course on the State of Israel and its meaning.

Sister Thering said the survey found significant improvement within Roman Catholic educational institutions but also indicated a need for improvement in such areas as presentation of the Pharisaic movement, an aspect of the Judaism of Jesus's time, which the 1975 Vatican guidelines specifically cited as requiring correction in Christian teaching and preaching.

"Popular preaching and teaching including passion plays have often used Catholic devotion to Christ crucified as an occasion for anti-Jewish statements," Thering said, despite "the Conciliar Statement on the Jews that this is clearly not in harmony with either the truth or the spirit of the Gospel."

Thering also recommended that in accordance with the 1974 Guidelines and Suggestions for carrying out the Vatican II Council statement, Christians "must come to an understanding of Torah, People, and Land, three very important components of Judaism." ("Land" refers to the Land of Israel.)

Of the 209 questionnaires sent to Catholic colleges and universities, 128 or 61.2% responded. Of the 123 questionnaires sent to seminaries, there were 40 responses or 32.5%. Of 300 high schools which received the instrument, 114 responded.

Of 180 questionnaires sent to offices of superintendents, 43 or 23.9% responded. Of 213 questionnaires sent to archdiocesan/ecumenical commissions, 75 responded or 35.2%.

Jews, Judaism and Catholic Education is available from the publications departments of both the Anti-Defamation League, 823 United Nations Plaza, New York, NY 10017, and the American Jewish Committee, 165 E. 56th St., New York, NY 10022.

Desecrate graves

JERUSALEM (JTA) — The grave of several Zionist founders of the State of Israel at Mount Herzl National Cemetery were desecrated recently. Slogans denouncing archeological excavations in the Negev, at a site where there are alleged to be ancient Jewish graves, were daubed on the tombstones of Theodor Herzl, Zalman Shazar, Levi Eshkol, Golda Meir and Zeev Jabotinsky.

The slogans were signed "Keshet," a group suspected by the police to consist of ultra-Orthodox zealots. The identity of the members are not known. Keshet also claimed responsibility for three previous incidents of desecration.

SS guard on trial

BONN (JTA) — A former SS guard, Otto Reidemann, 74, went on trial last week in West Berlin charged with beating deaths of at least 20 prisoners, many of them Jews, at the Mauthausen-Gusen concentration camp in Austria.

The trial is expected to last until the end of this year. More than 15 witnesses are scheduled to give testimony.

Reidemann is denying that he murdered prisoners under his jurisdiction.

Apartheid's cruelty hits home in commonplace areas of life

By
RICHARD COHEN

WASHINGTON —

In Johannesburg one day, writing frantically in my hotel room, I called for room service, which is how I met Harry, the waiter. Harry, a runner, noticed my running shoes and I suggested we go for a run later in the nearby park. Harry's face dropped. Blacks, he said, were forbidden to use the park.

By South African standards, segregated parks are a minor nuisance. After all, we are talking about a country where Blacks can not vote, where government policy separates families and where Blacks are forbidden by law to live in white areas. I was told later that the parks had been desegregated. Clearly, though, custom or ignorance of the law kept Harry in his place.

You had to have seen the look on Harry's face to appreciate apartheid — his sad acceptance of the situation and also the infuriating rage at the injustice of it. Harry was condemned to 2nd class citizenship by birth. The freedom of the runner, the ability to go where your legs will take you . . . even that was denied him.

Some members of the U.S. Senate, Malcolm Wallop in particular, seem not to understand that. During the Senate debate over economic sanctions, the Wyoming Republican characterized the demand for them as an appeal to "domestic racial politics. What we're looking at is middle-class, comfortable white senators playing up to the Black population of America, the liberal population."

Of course, Wallop has a point. But surely this Senate veteran has not discovered now that politicians occasionally pander to their constituents. Does he think the Senate's decision to subsidize grain sales to the Soviet Union had nothing to do with the plight of farmers in an election year? Does he think that the U.S. preoccupation with the plight of Soviet Jewry — as opposed to, say, the plight of the Turkish minority in Bulgaria — is unrelated to the political influence of American Jews?

It would be one thing if the demand for sanctions reflected trivial or illegitimate concerns, but they do not. They are brought home to us precisely because there is an American constituency that feels them acutely — whose families have suffered in similar ways. Why American Blacks should be any different is beyond me. Naturally, they identify with the plight of South Africa's Blacks. It was not that long ago, after all, that American Blacks were banned from public parks. Racial, ethnic, religious affinity is not something new, something unique to Blacks, or to any group of American voters.

To Wallop and some other conservatives, it remains a mystery that American Blacks and their liberal allies feel so strongly about South Africa, proposing punitive sanctions, for instance, while feeling only indifference or repugnance toward the Soviet Union. After all, that's a country with a really reprehensible human rights record. There is a country whose history contains a bloody gulag stretching beyond the borders of the imagination. Why South Africa and not the Soviet Union?

In the preface to his classic memoir, Survival In Auschwitz, the Italian writer, Primo Levi, suggests an answer: "Many people, many nations . . . find themselves holding . . . that every stranger is the enemy." Levi is referring to anti-semitism, but it applies as well to the racism of South Africa, where by virtue of birth, a Black remains always "the stranger," always "the enemy." Even in the Soviet Union, conformity to the political system assures a normal life. Most people can choose and even those who choose "wrong" can later be "reeducated" and resume a measure of an ordinary life.

Racism is different. You can not be reeducated out of your skin. Prison, even torture, can not change your genetic pool by which you are prejudged. This is why Nazi doctrine held that Jews had to be killed — that their crime was not what they did, but who they were. Even religious conversion could not alter the gene pool.

That is the sort of racism at the core of the apartheid system. Of course, apartheid has its ethnic and economic components — cheap labor, for instance. But its essential racism can not be overlooked.

We are all many things and when I was in South Africa, one of the things I was was a runner. I delighted in the independence of it, the ability to discover a strange city all on my own. I knew that Harry would have liked to share that joy. I knew, too, the cruelty of apartheid but I knew it better because of a small thing: A man like me said he could not go where his legs could take him.

(Copyright Washington Post Writers Group)

Special bond of love

Grandparents give sense of belonging

Editor's note: The Sunday after Labor Day which this year falls on Sept. 7, is now officially designated as in the U.S. as Grandparents Day.

* * *

By
RABBI BERNARD S. RASKAS

There is no term for grandparents in the Bible. In the rare instances they are cited as such, they simply are referred to as a parent's parent. The first reference we find to a grandparent, and one which truly defines that role, is found in the Book of Genesis (48:5). As Jacob is dying, in his very last act, he asks that his grandchildren Ephriam and Menasseh be brought before him. Upon meeting them he says of the children of his son Joseph, "Your two sons who were born unto you in the land of Egypt before I came here are mine."

Grandparents play an immeasurable role in the life of grandchildren. Young children fortunate to have a close relationship with a grandparent benefit in countless ways. They have a patient listener to be loved. They develop roots and connectedness. Questions and answers about the "old days" locate children historically in their small world and provide a sense of belonging. Most important, children are given a sense of tradition and role models.

This often takes a humorous turn. A newly married young woman was preparing a brisket. Her husband watched her cut off an end and throw it in the disposal. When her husband asked her why she did that she replied, "I don't know but my mother always did it."

He asked her to call her mother to find the reason for doing it. The mother replied, "I don't know but Baubi (grandmother) always did it. Why don't you call her and find out."

The granddaughter called her grandmother to find out why she always cut off an end of the brisket before cooking it. The reply was, "Because it didn't fit in the pan."

It is interesting that the word Baubi is used as an affectionate dimunitive and denotes "little grandmother." Baubi means midwife or grandmother in Russian and was used in addressing any elderly woman, whether one's grandmother or not. The Yiddish term for grandfather, Zayde, is probably of a Slavic derivative but its exact origin is unclear. Zayde can also be used to warmly greet any elderly man.

The Hebrew term currently used in Israel for grandfather is Saba and the word for grandmother is Savta. Their origins are to be found in talmudic literature. These phrases are used to address all the elderly. Thus we find in the Talmud (Kiddishin 33a) the statement: "Rabbi Johanan used to rise before any older person (Saba) even one not of the Jewish faith." There is also to be found the ancient Hebrew proverb, "A grandmother (Savta) in the house is a treasure."

There is a modern counterpart to this latter phrase. A mother was once asked whether she had made the long trip across the country to visit her son and his wife. She replied, "No, I've been waiting until they have their first baby." The questioner continued, "You don't want to spend the money for the trip until then?" "No," the mother explained. "It's just that I have a theory that grandmas are more welcome than mothers-in-law."

In truth, grandparents need grandchildren to keep the changing world alive for them. Grandchildren are the surest statements of immortality. Now and in the future, when more adults will be concerned with the care of young children who are not their own descendants, this remains a model of mutual learning across the generations.

But, it must also be noted that very young children often tire older grandparents. One grandfather, upon hearing that his grandchildren were coming to visit for a week, gave a $10 contribution to the synagogue to express thanks. The next week, after the grandchildren left, he gave a $20 contribution to the synagogue.

Be that as it may, grandparents and grandchildren have a special bond of love. One provides identity, stability and unconditional love. The other responds with hope, renewal and absolute trust. Like the old grandfather clock, a grandparent is a work of art, ageless in grace and beauty, and patiently and steadily providing the reassurance of time.

— *WNS-Seven Arts*

Merchant has "club" to beat closing law

By
JANICE ARNOLD

MONTREAL —

One Montreal merchant who has been openly defying Quebec's Sunday closing law thinks he has come up with a way to get around the problem.

Ron Kaminsky, owner of Cohoes, a chain of discount clothing stores, is offering his Sunday shoppers the chance to become members of a "private club." He is charging anyone who wants to shop on Sundays in the Cohoes stores in Cote St. Luc and in St. Laurent a nominal $1 fee. They are also asked to sign a letter stating they are in favor of Sunday shopping.

To enhance the "club-by" atmosphere, customers are served complimentary coffee, bagels and cream cheese. Kaminsky said that in the first week membership was offered, 1,000 people joined.

Kaminsky figures that if his customers are members of club they can buy at his stores whenever they want, just as members of golf clubs, for example, can purchase articles in the pro shops on Sunday, like any other day. And forming such a members' association is protected by the constitution under the freedom of assembly clause, Kaminsky argues.

So far the Quebec government is not convinced. Kaminsky has fines totaling $50,000-$60,000 for infractions of Bill 59, the provincial law regulating business hours passed two years ago. Bill 59 greatly increased fines for the violation of doing business outside the prescribed hours in the act. First offences carry fines of $200 to $5,000, and subsequent infractions within two years of the first offence are liable to fines of $400 to $10,000. Maximum penalty is a jail term.

Kaminsky has been opening on Sundays for the past eight years, but before Bill 59 the fines were little more than token and he wrote them off as a business expense.

A Quebec Superior Court judgment in August upheld the sections of Bill 59 preventing supermarkets and specialty food stores from opening on Sunday. The five fruit and vegetable stores and seven Super Carnaval supermarkets cited in the case were issued a permanent injunction ordering them to close Sundays.

Kaminsky had hoped Bill 59 would be ruled unconstitutional in that test case. Nevertheless, he says he will continue to break the law by opening seven days a week.

Two Cohoes stores in Old Montreal are allowed to open on Sundays because Bill 59 permits commerce in tourist areas. Kaminsky has decided to close his other store on St. Catherine St. on Sundays. There is a sixth Cohoes in Toronto which has also been defying Ontario legislation in not closing on Sunday.

Kaminsky is seeking support for his position from the Cote St. Luc and St. Laurent city councils. He has asked them to consider a resolution addressed to the Quebec government supporting Sunday business in their municipalities.

"People want to shop on Sundays and I don't see why they should be stopped," said Kaminsky, adding that an extra 30 people have jobs because his stores open on Sunday.

Kaminsky claims he is prepared to take his case as far as the Supreme Court of Canada, suing for loss of business if an injunction is served against him. He said he rings up 30% of his sales on Sunday.

Bill 59 does allow observant Jews who close their businesses on Saturdays to open on Sundays, provided they have no more than three employees working at any time during the week.

Reagan fittest, says Weider

WASHINGTON —

Ronald Reagan is the fittest American president in history and has had a major influence on the fitness boom, says famed Montreal bodybuilder Ben Weider.

Weider, president of the International Federation of Bodybuilders, recently presented Reagan with a medal for his fitness on behalf of the federation at a luncheon at the White House. Also present at the event was Weider's brother Joe, publisher of Muscle and Fitness, Flex and Shape and Sport Fitness magazines.

The Weiders also honored Nancy Reagan for her work in combatting drug use among youth.

Ben Weider reported that Reagan told him that both he and Nancy train three times a week. The President was told by his instructor that he was too old to add muscle but nevertheless has gained 2½ inches around the chest since he started bodybuilding, Weider added.

Ben Weider, president of the International Federation of Body Builders, congratulates President Ronald Reagan on his fitness.

Israeli in China

JERUSALEM (JTA) —

Prof. Yosef Singer, chairman of Israel Air Industries and president of the Haifa Technion, is visiting the People's Republic of China. Singer, who is considered a senior scientist in the field of aeronautics, is in China on what was described as a "professional" visit.

He and his wife reportedly entered China on their Israeli passports. Singer was reported to be meeting with senior heads of the China Academy of Sciences and might have meetings with government officials.

Two other senior Technion scientists, Prof. Yaacov Epstein and his wife Prof. Shulamit Epstein, are also scheduled to visit China within the next few days.

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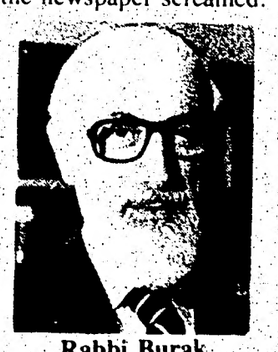
Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Why should I send my child to a Jewish day school at a cost of thousands of dollars per annum from kindergarten on? My son can become bar mitzvah without all that expensive education.

A recent headline in the newspaper screamed: "Bar Mitzvah for Crazy Horse descendant." Beneath the picture of the Indian boy and his mother was some information of great importance to us. The boy is the great-grandson of the American Indian Chief Crazy Horse. The boy's name is Little Sun Bordeaux, and he arrived in Israel to have his bar mitzvah there.


Rabbi Burak

Well then, if a descendant of Chief Crazy Horse can become bar mitzvah, your son ought to be able to do the same. If that ceremony is all you want, you can save a lot of money. But that saving may cost you much more in grief and heartache.

There was a time in Europe when a child could grow up to be a devout Jew, even if he didn't know the Hebrew alphabet. That was part of the rationale behind the neglect of the education of Jewish girls over there. There was much piety among the uneducated.

That was one of the arguments used to turn down a request for a donation, at the time of the founding of Toronto's Beth Jacob High School for Girls. The refusal was buttressed with this piece of logic: "My bubbie z.l. was known as a zaddeikas in the entire district, and she didn't know an aleph from a beis. Why then do we need a school to educate girls?"

The answer to such questions is that such a way of life was possible in places "where the stones were holy." Sweet little villages nestling in the hills or around a softly singing brook were places where faith, decency, morality and piety were absorbed by osmosis.

That's not true any more. Now we have pollution. The rivers are polluted, and the fish that are in them die. The environment, physical and spiritual, has become polluted. Can young minds grow in such an environment? In our Western culture, every mental aberration has its loud advocates.

That's why we need our schools. No matter how many thousands of dollars they cost a year, it's worth it. Don't you want your child to know Chumash and Rashi? Don't you want your child to know some Talmud? Without this knowledge, and this type of learning available only in the Jewish day school, your child will grow up to be a spiritual illiterate.

While the bar mitzvah ceremony has caught the imagination of our people, to the extent that some will even beggar themselves in order to have a large dinner celebrating it, the Torah has placed other demands upon the Jewish father. Here is what we are told to do, in Deuteronomy, Chapter 6:6,7:

"And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children. . . ." Thus, you are obligated to teach your child Torah. Are you doing that? But, William Pitt, the Earl of Chatham, made sure that his son read a few pages of the Torah in Hebrew, every day. He felt that reading Hebrew would give him the best training in clear diction.

Your safety in the years ahead will depend on the amount of Torah learning your children gain. One reads today about children who throw their parents out, about children who beat their parents, and who even turn in their parents for incarceration.

But, children who have studied those "obscure tractates," which an unfriendly letter writer objects to being cited in this column, will know how much honor they must give their parents.

Aryan Nations and Zundel

Citizens' groups fighting racists

By
—PAUL LUNGEN

Citizens' groups in Western Canada appear to be responding vigorously to the high profiles taken by anti-Jewish agitators.

In Calgary recently, the Citizens Against Racial and Religious Discrimination (CARRD) mobilized to campaign against the plans of Terry Long, Canadian Aryan Nations leader, to build a compound on his homestead near Caroline, Alta. (CJN Aug. 14).

Almost simultaneously in Victoria, two coalitions of individuals and groups spontaneously mobilized to oppose a speaking engagement by Ernst Zundel.

The Coalition of Very Concerned Citizens and the Coalition for Responsible Free Speech, which draws support from 12 groups including the Victoria Labor Council, the Greater Victoria Council of Churches, the Human Rights Coalition of Vancouver Island and the Congregation Temple Emmanuel, opposed Zundel's attempt to rent a venue to speak.

Zundel, convicted for publishing lies claiming the Holocaust was a hoax, was booked to speak at Victoria's prestigious Empress Hotel. That speaking engagement, arranged by lawyer Doug Christie on behalf of the Free Speech League, was canceled when Empress management was faced by protests from hotel clientele and Jewish groups.

Empress manager Ted Balderson said he canceled the booking because it is "in the best interests of our customers." He admitted there was some pressure from Jewish groups but said the majority of calls protesting Zundel's appearance were from customers threatening to cancel business.

A spokesman for the Human Rights Coalition of Vancouver Island, Hanny Turner, applauded the hotel management's decision, adding there is a "dangerous kind of confusion" created by groups such as the League, which abuse the collective rights of Canadians by promoting racism "and other very ugly things" under the guise of free speech.

A joint statment issued by five major religious, community and labor organizations said for Zundel to speak on the issue of free speech "is in itself a mockery of this concept," according to a report in the Vancouver Sun.

The statement was issued by Art Kube, president of the BC Federation of Labor; Erwin Nest, executive director of Canadian Jewish Congress; Dr. Charles Paris, executive director of the Canadian Council of Christians and Jews; Aziz Khaki, president of the Committee for Racial Justice; and Renate Shearer of the Solidarity Coalition.

Soon afterward Christie, who represented Zundel in his Toronto trial, booked Luxton Hall in a community just outside Victoria. That precipitated further protests from the Coalition and the Jewish community.

Coalition leader Andre Pel, secretary-treasurer of the Victoria Labor Council, said the group "will do everything possible to stop (Zundel) from speaking," the Victoria Times-Colonist reported. "We will picket and leaflet the place. It will be like a demonstration. This hasn't got a labor or political stamp but represents concerned Canadian citizens. We have tremendous broad-spectrum support."

Meanwhile members of the Victoria Jewish community of about 200 families met and appointed Eugene Kaellis to act as spokesman, said Harry Abrams, one of the active members of the community. The group determined to participate with the general community in a vigil against the proposed meeting at the 200-seat Luxton Hall.

Responding to public protests, the Metchosin Farmers' Institute's trustees, which operates the hall, held a special meeting at which representatives of the Free Speech League and the Coalitions made presentations.

Following discussions with Pel, Abrams and Kaellis, who brought samples of Zundel's literature, the trustees canceled the booking, with Institute president Larry West saying "it was a moral judgment of those in attendance on a secret ballot."

According to reports in the Times-Colonist, Christie alleged there were threats of damage to Luxton Hall and of injury to West, with West confirming threats to people and property, including death threats to himself. West stated the booking was canceled after presentations from protesters, not because of the threats.

Zundel eventually spoke briefly before about 50 supporters and 65 protesters in Beacon Hill Park in Victoria, with about 100 bystanders looking on. Zundel's supporters carried placards saying "Save Free Speech," and Christie stated there is "a growing climate of prejudice and left-wing McCarthyism which is pervading this country."

Hecklers interjected on several occasions, saying "You don't have the right to preach race hatred," and "You are trampling on the memory of 6 million Jews and our Canadian veterans who fought against fascism. Never again," the Times-Colonist reported.

Coalition spokesman Pel said the right to express opinions "does not imply the right to spread known falsehoods which may engender fear, hatred and violence against specific groups or individuals."

Zundel himself spoke only in generalities, the T-C reported, saying "I think all of you know what I stand for. I don't have to give long speeches. People know exactly what Ernst Zundel thinks."

Looking back on the episode, Abrams told The CJN the Coalition had managed to "pull the soap box out from under (Zundel)," depriving him of a legitimate public forum.

No anti-hatemonger trials in U.S.: lawyer

EDMONTON (CP) — Convicted Canadian hate monger Jim Keegstra and Ernst Zundel would likely never have been brought to trial in the United States because of American freedom of speech laws, Houston lawyer Jack Zimmerman stated recently.

"The American principle is you let unpopular beliefs be exposed to the sunlight and if they can't withstand examination, they will wither and die," he said.

Zimmerman, in Edmonton for a meeting of the Canadian Bar Association, said "if you suppress them and if you keep them where they are festering, that's how you get followers of half-baked ideas because they're not debated in the public forum."

Zimmerman said the freedom of expression and speech laws in the American Constitution were "the most jealously guarded" of all in the U.S.

Keegstra was found guilty last year of wilfully promoting hatred of Jews while teaching high school social studies classes and fined $5,000. He is appealing the verdict and Crown is cross-appealing the sentence.

Zundel was convicted last year of publishing "false news" likely to cause harm to racial and social tolerance by claiming the Holocaust was a hoax. His appeal from conviction and a 15-month sentence is due to begin Sept. 22.

The lighthearted Zimmerman, wearing a white cowboy hat, a borrowed tie and toting a leather suitcase, said he didn't know enough about either trial to comment directly on them.

But he said he sympathized somewhat with Victoria lawyer Doug Christie, who defended both Keegstra and Zundel in their highly publicized trials.

Christie, Zimmerman and other lawyers hashed out Canada's controversial freedom of speech laws at a highly charged, emotional debate as the Canadian Bar Association meeting wound up recently.

Christie attacked Canadian lawyers for not coming to his defence and criticized the media for blurring public perception of the trials. He said Canadian law should more closely resemble the U.S. model Zimmerman described, although he said both countries are headed in the wrong direction.

"We both are heading in the direcion of the Soviet model," he told fewer than 100 lawyers. "The most predominant characteristic of the Canadian populace is servility."

He said Canada has already gone too far in creating a mechanism for political trials, which he said whip up hatred against the accused and never result in acquittals.

Arthur Vertlieb, a Vancouver defence lawyer, suggested Christie mishandled the Zundel case, adding there has to be a better way of handling sensational trials.

Vertlieb asked Christie if he believed he had maintained his rightful position as defence counsel or, whether in his defence of Zundel, he had become a mouthpiece for Zundel's views.

"You can't be a puppet to your client's vindictiveness," he said.

Christie, asked the same question later by a lawyer in the audience, denied he had become a mouthpiece for Zundel or Keegstra.

The Canadian Civil Liberties Association, in a recent letter to Christie, noted several media reports attributing to him some of the spurious beliefs of his clients and asked the Victoria lawyer to comment on the reports (CJN Aug. 28).

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Kollek: "discrimination"

JERUSALEM (JTA) — Mayor Teddy Kollek charged last week that the government was allocating more funds for education in the Jewish settlements in Judea and Samaria than it was willing to give schools in Jerusalem.

He told a press conference that there was a shortage of classrooms throughout the new neighborhoods of Jerusalem, "which are also located in Samaria."

"A new settlement in Judea and Samaria immediately gets a school, a kindergarten, a synagogue. But for the 85,000 Jews living in the new neighborhoods of Jerusalem, we have to fight for every school and every public garden. This is unfair discrimination."

Some 107,000 Jewish children will go to school this year, an increase of 4%. Kollek noted that the education system in Jerusalem was especially complicated because of the large number of new neighborhoods with heterogeneous populations.

The unveiling of a monument in memory of the late beloved

BELA GROSZ ז"ל
(Dov Ben Yechiel)

will be held
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World-National

Cardinal Bernard Law of Boston (centre) and Cardinal Friedrich Wetter (right) of Munich conduct a prayer service at Auschwitz in memory of victims of the death camp. [Religious News Service photo]

Boston archbishop issues strong plea at Auschwitz

BOSTON (JTA) —

The Archbishop of Boston, Bernard Cardinal Law, leading a 94-member Massachusetts group to Poland, issued a plea at Auschwitz last week for brotherhood between Christians and Jews. Laying flowers before the Wall of Death at the former Nazi death camp, Law told the large assemblage, "Never again."

Joining Law at the camp were Franciszek Cardinal Macharski, Archbishop of Cracow, in whose archdiocese Auschwitz is located, and who recently returned from a visit to Yad Vashem in Israel; and Friedrich Cardinal Wetter of Munich.

Also present were delegation members Massachusetts Governor Michael Dukakis and his wife Kitty; State Senator William Bulger; representatives of the Massachusetts Jewish community, led by Auschwitz survivor Sonia Weitz of Peabody; and Leonard Zakim, New England regional director of the Anti-Defamation League.

The 10-day visit to Poland was a Catholic pilgrimage to strengthen America-Polish Catholic ties, but Jews were invited to participate in the visit. On the last day, the 94-member group went to Auschwitz.

After touring Auschwitz with the large group, whom Law referred to as "fellow pilgrims," Law gave a lengthy speech "of protest and determination" in which he prayed for the victims of the Nazis and voiced "trepidation" at the auguries of the century to come, emphasizing Christian responsibility for the past and future.

"The 21st century will begin soon," said Law. "Another change? For what? Whoever does not think of it with trepidation does not know Auschwitz. . . . We who are Christians — we who claim redemption has taken place have to deal with Auschwitz. . . ."

Standing before the stone monument to the 4 million who were killed at the camp, of whom 2½ million were Jews, Law said: "Here, whatever one might believe, wherever one comes from, here every man and woman becomes Jewish or ceases to be human. . . . Here, the human cry becomes the Jewish cry or one has died spiritually. Never again. Never again."

Law spoke of "two formidable obstacles" that the present generation faces in admitting the "human capacity for evil." He said these were "our desire to deny responsibility for good and evil" and "confidence in the unaided moral progress of the human race," which Law called a hollow fantasy.

Invoking the Shema ("Hear O Israel . . .") which the Jews chanted as they marched to the crematoria, Law said the prayer was an explanation in itself for Auschwitz being "a perpetual reminder of our need for God. Their profession of faith supports the moral heritage shared by Jews and Christians."

Goldberg to head BB Northwest

TORONTO —

B'nai B'rith Canada has announced the appointment of David Goldberg as director of Northwest Canada Region (Alberta and Saskatchewan).

David Goldberg

Goldberg holds a BA degree in political science from York University, a Master's in international affairs from Carleton University and a PhD in political science from McGill University.

His academic specialty was the relationship between North American Jews and Israel.

Working out of BB's new offices in Edmonton, Goldberg will serve as liaison to the Jewish communities of Alberta and Saskatchewan. BB president Harry Bick and Frank Dimant, executive vice-president, said in making the announcement.

Neturei Karta demanding probe of murder in 1924

By
CARL ALPERT

JERUSALEM —

The Eda Haredit in Jerusalem, the autonomous, Orthodox, anti-Zionist community, has applied to the International Court of Justice at The Hague, demanding the establishment of an international commission to investigate the murder in Jerusalem in 1924 of Dr. Jacob Israel deHaan, a leader of the ultra Orthodox group, who was struck down by bullets in front of the Shaare Zedek Hospital.

The secretary of the extremist Orthodox group, Rabbi Jacob Scheinberger, stated in his letter that deHaan was the "foreign minister" of the organization, and was killed because he represented the ultra-Orthodox before Arab and international bodies in opposition to Zionism. He claims it was a political murder instigated by the Zionists, and with the knowledge of the Labor Zionist leadership.

The demand for an investigating commission has caused little excitement in Israel for three reasons.

First of all, Israel today has its surfeit of investigations and demands for investigations. Every time someone seeks to make political capital out of one event or another, the cry goes up for a public probe. The war in Lebanon, the bank shares crisis, the killing of two terrorists, among other incidents, have provided cause for a renewal of Israel's new national sport: masochistic self-flagellation. The public is fed up.

The second is that deHaan was far from being a popular figure. His career was unusual. He had an Orthodox education in his native Holland but left the faith, assimilated, and veered toward socialism and then anarchism in his politics.

He married a non-Jew and his sons were raised as Christians.

Eventually deHaan returned to Judaism, became a fiery Zionist, and then drifted into the ranks of the extreme religious anti-Zionists of Jerusalem. As a newspaperman he began to publish bitter criticism of the Zionist movement. He was a member of the Neturei Karta delegation which met with Arab leaders in Jordan, and proclaimed that his Jews rejected all national or political aspirations.

Before his death, he was about to embark on another anti-Zionist international mission.

Some referred to him as the most hated man in the country. He was denounced as a traitor, and began receiving threatening letters. He was exposed as a homosexual, and one theory has it that the Arabs exploited this weakness of his for their own purposes.

Despite offers of a reward and a great manhunt, deHaan's murderer was never found. The Neturei Karta, which conducts annual prayer services at his grave on the Mount of Olives, maintain that the leaders of the Labor Party gave the order to have him "removed" from the scene.

Not long ago Israel television interviewed a Jew, now resident in Hong Kong, who inferred that he had pulled the trigger, and that he had indeed been sent on the mission by the top leadership of the Zionist Laborites. One kibbutz member, who knew of the circumstances, said in an interview that the deed was done as an important mission, and no one should have any pangs of conscience.

The third reason why the demand for an investigation has not created much of a stir is the fact that deHaan was killed on Jaffa Road, Jerusalem on June 30, 1924. Books have been written on the subject, and the case has become a part of the early history of the country.

The event had almost been forgotten until just now when the Mea Shearim activists, citing newly discovered evidence and testimony, made their demand for an international inquiry.

Israel government employee held in break-in try

By
JTA and UPI

NEW YORK —

Ronen Tidhar, an Israeli government employee in Manhattan, and William Longfellow from Ohio, remained in custody at press time on charges of attempting to break into a building housing two high-tech firms.

The building is in Valley Stream, Long Island where the Bigger Byte Computer Co. and Relli Technology, and electronic company, are located, police said.

Barukh Bina, spokesman for the Israeli consulate in New York confirmed that Tidhar is an employee of the Israeli government here. But he identified him as a "low-level tech" at the Israeli purchasing mission here. Tidhar himself told police that he is a "buyer" employed by the Israeli consulate.

Bina said that if Tidhar indeed is guilty of the charges "he did it in his own private time, as a private matter, and the government of Israel was not, and could not be, involved in such a matter."

Bina described Tidhar as an Israeli living in the United States on a permanent basis and said he was not sent to New York from Israel. He has not requested assistance or counsel from the Israeli government, the spokesman said.

Eytan Erez, an officer of Relli Technology, would not comment on the case. Erez also declined to describe Relli Tehnology's services or products, although police said the company has contracts with the U.S. government.

Longfellow was identified as an owner of Ohio Western World Transformers, a company that sells military plane transformers to the U.S. and Israeli government. **(See Mideast Analysis page 8.)**

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World-National

Rabin arrives Sept. 10

Peres, Shamir to visit Washington this month

By JOSEPH POLAKOFF

WASHINGTON — September will have unofficial status as Israeli month here as Prime Minister Peres and Foreign Minister Yitzhak Shamir, who swap posts in October, and four other cabinet members will be visiting to confer with President Ronald Reagan, senior administration officials and members of both houses of Congress.

While the Israeli embassy confirmed they will be coming it said the only firm scheduled dates thus far are those of Defence Minister Yitzhak Rabin who will be in Washington Sept. 10, 11 and 12. Although Peres was reported due Sept. 16, the embassy said no specific dates are yet available for him or Shamir and Health Minister Motta Gur, Agricultural Minister Arye Nehemkin and Finance Minister Moshe Nissim.

However, it appeared certain that all will have completed their Washington visits before the beginning of Rosh Hashanah on Friday evening of Oct. 3.

Egyptian and Israeli sources have told this reporter that Peres is coming here likely following an expected summit meeting with Egyptian President Hosni Mubarak somewhere in Egypt this month. By then, they said it is hoped that the Taba issue will be in arbitration.

However, while teams of Egyptians and Israelis are reported in Geneva setting the stage for the arbitration sessions, the agreed group of three arbitrators has yet to be selected and the disputed border points still remain undeclared by both sides. "Taba is like the horizon," an Israeli said. "The closer you think you are to it, the further away it is."

Peres and Shamir are understood to be coming in connection with the opening of the United Nations General Assembly in New York which will give them opportunities to meet with counterparts important to Israel's international relations. Besides that, Peres was said to be determined to have a major role if not first place in Israel's strategy for continuation of the peace process.

The Labor Party leader would still have one month as Prime Minister before his rotation with Shamir as the head of government for two years. Peres has indicated in a Wall Street Journal interview that he will continue his peace efforts when he becomes foreign minister. Whether Shamir will permit him to be the principal Israeli negotiator remains to be seen, an analyst noted.

Secretary of State George Shultz and Peres have been close collaborators in the "peace process." From time to time, the state department bypassed both the Israeli embassy and Shamir's foreign ministry and dealt directly with Peres presumably on the basis that Peres and the Labor Party are more amenable to the "land for peace" concept than is Shamir and his Likud bloc.

Israeli sources here said Shamir's initial activity when he is Prime Minister is to reactivate construction of settlements in Judea and Samaria. Six settlements have been agreed upon by the major parties for construction during the Peres' term as prime minister but the planning has remained dormant in the absence of funding for them.

Rabin comes here periodically for "professional purposes," meaning discussions with Defence Secretary Casper Weinberger and Shultz on the wide range of U.S.-Israeli military relations.

Expected topics are continued financing of the Israeli Lavi fighter aircraft, the perennial crisis in Lebanon, the Iraq-Iran war, Soviet arming of Syrian forces incuding delivery of the latest MIG 29 fighters, the only country to receive the aircraft.

Israeli court extends Demjanjuk detention

JERUSALEM (JTA) — The Supreme Court has extended the detention of John Demjanjuk, the Ukrainian-born American autoworker accused of operating the gas chamber at the Treblinka death camp, until Oct. 1.

Demjanjuk, who claims he isn't the alleged war criminal "Ivan the Terrible," is being held at Ramla prison, where the hearing took place.

In granting an extension, Justice Yaacov Meltz expressed the hope that Israeli Justice Ministry officials would present an indictment by Oct. 1, because the court "will find it difficult to extend the remand further."

A prosecutor replied that he hoped to, but refrained from making a commitment.

In the request to extend the remand, Attorney-General Yosef Harish claimed that the investigation was "long and complicated" and that the prosecution has been unable to gather all the necessary material. A Treblinka identity card of Ivan the Terrible is said to be in Soviet hands.

Demjanjuk has been in jail since Feb. 28, the day he was extradited to Israel.

* * *

NEW YORK (JTA) — The family of John Demjanjuk, the former Cleveland autoworker accused of sending thousands of Jews to their deaths at the Nazis' Treblinka death camp, has praised the treatment he is receiving from Israeli authorities.

According to the World Jewish Congress, the Ukrainian-American press is giving extensive coverage to the recently completed visit by Demjanjuk's family to Ramla prison, where Demjanjuk has been held since his extradition from the United States on Feb. 28.

The current issue of The Ukrainian Weekly, for example, reports that Demjanjuk's son-in-law, Edward Nishnic, told the newspaper that Demjanjuk "is treated well," adding that he "looked tanned and fit" and "is well, both physically and psychologically."

Demjanjuk's daughter Irene agreed that her father looked "robust."

According to Nishnic, Demjanjuk is actually receiving better treatment in Israel than he did in the United States. He cited the fact that Demjanjuk, who has been identified by survivors and by a former SS man as Treblinka's infamous "Ivan the Terrible," is allowed into the prison courtyard for an hour each day. At the federal penitentiary in Springfield, Mo., Demjanjuk had been held for a full year without being allowed outside, Nishnic said.

During their visit Demjanjuk's family held what they characterized as "amiable" meetings with Israeli officials. Israeli prison regulations ordinarily allow families a 30-minute visit with prisoners once a week. However, in light of what a prison spokesman called "the special circumstances" of Demjanjuk's case, his family was granted 2-hour visits, twice a week.

College honors Righteous Gentile

CANTON, NY — St. Lawrence University has conferred an honorary degree on Harry Van Mansum, a businessman who assisted Jews in escaping Nazi persecution, at convocation ceremonies held on the campus this week.

Van Mansum was a 22-year-old travelling salesman living in Maastricht, Holland in 1942. Through a church youth group, he became involved in trying to locate "safe" homes in which to hide Jews who were seeking sanctuary from Nazi persecution.

On one occasion, he attempted to find a safe house for a Jewish widow and her baby son. Having placed the mother, but not her child, Van Mansum decided to shelter the boy at his own house for the duration of the war. Subsequently, Van Mansum and his mother also took in a second Jewish child seeking refuge.

He was arrested by the Germans for these activities and was imprisoned for the last 18 months of the war, six of which he spent in solitary confinement. His sister continued the work he had begun, assisting Jews who sought freedom until the end of the war.

Both have been awarded the Medal of Honor and had trees planted in their names by Yad Vashem, the Holocaust documentation centre and memorial in Jerusalem.

Currently, Van Mansum resides at 1314 Bloomsbury Cres., Ottawa.

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Toronto M4P 1P1.

* * *

KNOBEL — GARLICK

I gratefully acknowledge receipt of an interesting letter from Nechemia Knobel, of Spokane, Wash.

He draws my attention to the omission of his surname from my article on the garden salad (Dec. 12, 1985).

Knobel is Yiddish for garlic, a pungent staple in the Jewish diet, which I should not have overlooked.

He reports that members of his family adopted the translation of the name in England to Garlick, Garland and Gardner and a dilution of the name to NOBLE. The translation in Eastern Europe was CZESNOCK in Russian, and CZOSNEK in Polish.

He confirms that SHOOM is another version of KNOBEL.

My thanks to you Nechemiah for your noble contribution.

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DIARY ...of a People

By DAVID BIRKAN

The first group of F-4 Phantoms for Israel arrived Sept. 5, 1969. While placing Israel in the forefront of military technology, they underscored her expanding dependence on the U.S.

Stalin's hardening anti-semitism and disappointment in the fledgling Jewish state's insistence on remaining Western oriented led the USSR to look for more pliable Mideast clients. The Czech arms that helped Israel repel Egyptian, Jordanian and Iraqi invaders during her war of independence soon began flowing the other way, and in much greater quantity. An alliance with the French followed, cemented by the Suez war of 1956, bringing Magisters, Ouragans and Mysteres, Israel's first jet fighters.

This French connection won international acclaim with Israel's pilots' brilliant handling of Dassault's Mirage in the Six Day War. The fast, nimble 27-ft. long delta wing fighter bomber entered the pantheon of planes that helped save a nation in its most dire moment — the Spitfire of its day.

Declared embargo

French president Charles De Gaulle's pride was miffed by Israel's stiffening resolve to defend herself. He declared an embargo on French arms to Israel three days before the war broke out, and afterwards refused to deliver the planes and boats that Israel already paid for. By the time Israeli seamen spirited some of the boats out of Cherbourg harbor, an operation planned by then defence official Shimon Peres, the Franco-Israeli alliance was well into a nosedive.

In 1965, Arab pressure halted the surreptitious trickle of U.S. arms to Israel via West Germany. The same year, the PLO was established, and a huge arms deal concluded between Egypt and the USSR. Then air force chief Ezer Weizman was dispatched to Washington — in the role of Shimshon der nebechdicker, the hardluck hero, as premier Levi Eshkol described it — to plead for fighter planes. The U.S. agreed only to supply Skyhawks — subsonic tank busters — which began arriving in December, 1967. In the meantime, Eshkol went to Washington and pleaded personally to buy the most advanced combat planes. President Lyndon Johnson was noncommital, but Earl Wheeler, chairman of the joint chiefs of staff, provided unexpected support. On Oct. 7, 1968 an Israeli purchasing mission under new air force chief Motti Hod negotiated the purchase of several score of F-4s. Each plane cost a then astronomical $2.4 million.

"Flying battleship"

The formidable F-4 was nicknamed "the flying battleship." With its screaming twin 17,000 lb. thrust turbojet engines, the 2-seater F-4 carried as much as 31,000 lbs. of fuel, the latest avionics, and munitions, at speeds up to 2.3 times that of sound. Proven in Vietnam, it was the world's best warplane for years. "The air force feels as if it's come to the end of a long and protracted pregnancy," Hod remarked to Golda Meir during the ceremony welcoming the planes.

The F-4s were pressed quickly into service against Egyptian missile sites installed contrary to ceasefire agreements along the Suez Canal. In the early morning of Nov. 4, 1969, two Phantoms rumbled ummolested low over Cairo, leaving in their wake hundreds of shattered windows. Returning pilots became instant celebrities. A week later, the first aerial opponent was shot down, a MiG-21. The F-4s, often dispatched in place of artillery, were soon overworked. The glamor wore off as casualties mounted to Egyptian missiles.

The F-4s served valiantly during the Yom Kippur war. Uncertainties in resupplying them during and afterwards gave the U.S. political leverage in arranging a ceasefire inordinately generous to Egypt and Syria.

The entry of MiG-23s, 25s and 27s into the Mideast prompted Israel to seek a successor to the F-4. Its glory was usurped in recent years by the F-15 and 16, and Israel's national debt multiplied. The F-4 labors on, not only in Israel's air force but in that of Egypt, whose planes carry the now standard modifications introduced by Israeli pilots and technicians from their battle experience.

Israel's position "unequivocal"

Peres, Biya condemn apartheid

[Cont'd. from page 1]

apartheid and that a solution must be reached gradually. He believes that his is possible."

Regarding Israel's attitude, Peres said "there is no need for any commitment, since Israel's position on the issue of apartheid is unequivocal. I don't think that Israel is or should be a leading country in formulating a policy toward South Africa." This statement was similar to the one he made to reporters in Yaounde, the capital of Cameroon.

He said there: "We don't feel it is for us to be making policy vis-a-vis South Africa. We are a party to world policy. We shall follow the resolutions, but I don't think we have to take the lead in formulating a policy toward South Africa. That does not mean that we are indifferent. A Jewish person could never support apartheid."

Peres said that in the joint statement he made with Biya on this issue both sides condemned apartheid and expressed concern over the events in South Africa. The Israeli leader said that "both sides agreed to do everything to dismantle this odious system" but that "did not mean that Israel might be moving closer to any sanctions against South Africa. The traditional position of Israel is never to compromise with apartheid. But Israel has no ambition to be the leading country in cementing a policy toward South Africa. I think we have to remain true to our size, meaning that we are not a superpower."

Biya did not express dissatisfaction with Israel's position on South Africa, Peres said. "Not at all. He just asked me one question about the visit (earlier this month) of our economic delegation and I explained to him the purpose of the visit."

Peres said he and Biya discussed Arab reactions to Peres' visit to Cameroon and the decision by Biya to resume diplomatic relations with Israel. Biya conceded that some Arab countries were not happy with this development, "but President Biya feels he represents a sovereign country and he doesn't need the approval or permission of anyone else. I think that the president was very favorably impressed by the meeting in Morocco between King Hassan and myself."

At a meeting with reporters, Biya said that Cameroon's decision to restore ties with Israel was the result of ongoing relations between the two countries during the past few years. According to Israeli officials, the two countries have had secret trade relations since 1981.

When Biya took power in 1983, Israel was allowed to establish an interest section in Yaounde. Since then, Cameroon reevaluated the situation of Israeli-Black African relations, Biya said.

He noted that African nations broke relations with Israel because of its occupation of the Sinai Peninsula. However, now that Egypt and Israel have signed a peace treaty and Sinai has been returned, there is no reason for African nations not to resume relations with Israel, Biya said.

Cameroon is the fourth Black African nation — after Ivory Coast, Liberia and Zaire — to resume relations. Twenty-nine African countries severed ties with Israel under Arab pressure in the wake of the 1973 Yom Kippur War. Only Lesotho, Malawi and Swaziland continued relations.

Israel also has "semi-diplomatic" relations, at the interest section level, with the states of Gabon, Ghana, Kenya and Togo. Gabon and Togo are regarded in Israel as the most likely to resume full relations soon.

Peres said Biya had told him that other African countries were ready to renew relations with Israel. "He even told me about several presidents who said, 'Come, let us do this together.'" But Peres would not identify the countries or the presidents.

Peres said that Biya was very moved by Israel's medical aid to the victims of the volcanic gas leak catastrophe near Lake Nios, about 240 miles northeast of Yaounde, in which an estimated 1,500 persons were killed. "He (Biya) went on television to say so — that without any request, and as a matter of fact, Israel was the first not only to suggest but to supply aid immediately to this very unfortunate event," Peres said.

The Premier explained that he had learned about the disaster "just a day before we took off for Cameroon. We didn't know exactly the size of it, but from the early information we understood that this was a very serious matter.

"So on the plane that took us to Cameroon, the Israel Army Medical Corps arranged to send a medical team and equipment. We had with us six physicians, 10 medics, and four tons of equipment. We landed in Douala, which is the major port of Cameroon, and the doctors and medics took off immediately to the stricken area."

Peres said he and his entourage had not heard from the doctors by the time they left Cameroon for their 900-mile flight back to Israel. According to reports from Cameroon, the Israeli medical team had taken a long and difficult route to the stricken area.

On his return to Israel, Peres sought to stop in Kenya for a public meeting with President Daniel Arap-Moi, but the Kenyan leader refused to do so, according to a report in Haaretz.

Arap-Moi reportedly said that the time was not ripe for such a meeting, and that he preferred to maintain the relations with Israel at its present level.

Hammer to raise emigration issue

TEL AVIV (UPI) — Armand Hammer, the multimillionaire U.S. industrialist, will discuss Jewish emigration from the Soviet Union with Mikhail Gorbachev this week.

The 88-year-old U.S. businessman mentioned the upcoming Moscow meeting with the Soviet leader after receiving an honorary doctorate in philosophy from Tel Aviv University.

University President Moshe Many called Hammer a "liaison between both superpowers, even though he has no official status."

Foreign Minister Yitzhak Shamir, who attended the ceremony honoring Hammer, reiterated his stand that Israel would not consider normalizing relations with the Soviet Union unless Moscow eased its Jewish emigration policies.

Hammer, chairman of Occidental Petroleum, said he would meet with Gorbachev in Moscow, saying, "I hope that I can persuade him quietly to increase Jewish emigration."

Earlier this month in Helsinki, the Soviet Union and Israel held their first open talks since the kremlin severed diplomatic relations with the Jewish state after backing Arab nations in the 1967 Middle East war.

The talks founded after only 90 minutes, apparently at least in part over whether emigration of Soviet Jews should have been on the agenda.

Israeli officials estimate that about 400,000 Jews have been barred from leaving the Soviet Union. An international monitoring group said the number of Jews permitted to emigrate has dropped from a high of 51,300 in 1979 to 1,140 last year.

Hammer, a medical doctor, first went to the Soviet Union in the 1920s to aid in a typhoid epidemic and met V. I. Lenin, the founder of the Soviet state. He has had close ties to Soviet leaders ever since.

Before the university ceremonies, Hammer met with former Israeli Prime Minister Menachem Begin, who has lived in near-seclusion since his retirement in 1983. Hammer said Begin looked "great."

* * *

NEW YORK (JTA) — Leonid Vainstein, 39, a Kishinev Refusenik since 1973, has received an exit visa for Israel, and is expected to leave the USSR on Sept. 15 according to the National Conference on Soviet Jewry.

Vainstein, a mechanical engineer, was refused a visa because of "army service." His military service was completed more than seven years ago.

However, his wife, Klara and daughter Rozalia were given permission and arrived in Israel in 1977.

Dutchman sees refugee influx

AMSTERDAM (JTA) — Hundreds of thousands of Palestinians may soon pour into Western Europe requesting asylum like the current wave of Sri Lankan Tamils, according to former Dutch parliamentarian Jan Nico Scholten.

Scholten's comments are contained in a report on the absorption of refugees he presented in his capacity as chairman of the Netherlands Society for Refugees (VVN).

In the report, the former parliamentarian said that countries which have taken in Palestinians in the Middle East are now increasingly less prepared to accommodate them.

For Saudi Arabia, the drop in oil prices has prompted authorities to refuse residence to Palestinians and other foreigners who had been fortunate enough to find employment there. Lebanon is no longer prepared to admit Palestinian refugees and Syria, too, has become increasingly unattractive.

Scholten said the only possibility remaining open to the Palestinians is Western Europe. So far, only a handful have come to Holland because the country has an image of being friendly to Israel. But if the situation for the Palestinians worsened, they could come here in greater numbers.

Scholten said that the sole means of avoiding such an influx would be for Holland to renew efforts to finding a political solution to the Palestinian problem.

Asylum applications here have risen steeply from 400 in 1975 to 6,500 last year. Recently, only a small percentage of the applications have been granted, but applicants have the right to stay in Holland until their application has been dealt with.

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Editorial

Outlawing racism

We applaud the recent decision of the Israeli Knesset in passing a bill outlawing racist incitement. The bill bans the publication of racially inciteful material but makes it incumbent on the prosecution to prove intent on the part of those charged with the offence.

Critics of the legislation have been quick to criticize the new statute as a compromise arrived at after a great deal of horse-trading by different factions in the Israeli parliament.

The fact that Meir Kahane voted for the bill — even though its genesis came about in response to his own incitement of Israeli Arabs — is seen to be evidence of the bill's weakened impact.

The fact that the bill specifically excludes citations from the Hebrew Bible and other religious texts from the purview of racist incitement is also seen as a watering down of the act's potential.

These criticisms have some merit but they do not totally negate the utility of the new legislation.

For thousands of years the Jewish people has been victimized by insensate racist hatred that often erupted in pogromist mobs — and worse.

The Jewish people re-gathered in its ancestral homeland has decided to repudiate the syndrome which permits men to foment hatred of their brethren through racist innuendo and propaganda.

No piece of law is ever perfect. In Israel as in other democracies the machinery of law-making is constantly subject to the intervention of compromise, trades and amendments. In this regard Israel is no different from any other country.

What is important, however, is that the nation has now enshrined in its legal code the impermissibility of inciting racial hatred.

The new law is an important one and the natural consequence of Jewish history.

L'chaim to Yiddish

Of Yiddish it may be said what Mark Twain once said about an obituary notice published about him when he was very much alive: "The reports of my death are exaggerated."

In recent years Yiddish has been enjoying a comeback which is both startling and admirable. The death of so many millions of Yiddish-speakers in the Holocaust seemed to presage an end to one of Judaism's most cherished languages.

Now, four decades after that tragic event, new life is appearing in that dormant tongue.

Evidence for its resuscitation can be seen in the large number of university courses world wide offering language instruction.

In a recent Jewish Telegraphic Agency report the popularity of Yiddish at Columbia University in New York City was highlighted. YIVO in that same city has had great success in organizing several summer courses for students from all over the United States.

It is not only in the United States, however, that Yiddish is gaining a whole new generation of advocates. The famous Oxford University in England has been offering a strong and well-attended Yiddish program for several years. Perhaps the most startling news comes, however, from the University of Hamburg in Germany, where Yiddish language, culture and music is studied by a large number of students — possibly, suggests one student enrolled there — out of feelings of contrition.

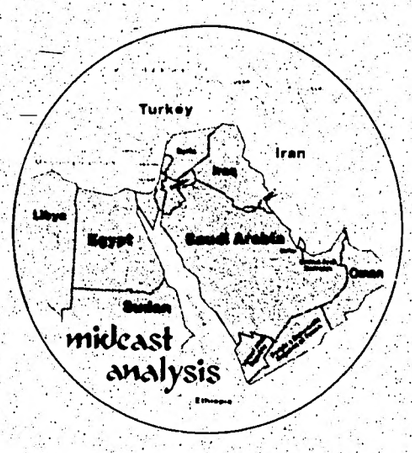
Canadian Jews welcome this news. It reinforces the efforts made over the years by the Canadian Jewish Congress's Yiddish Committee and by The CJN's own columnist, Joe Salsberg, to promote, encourage and facilitate the practice of mamaloshen through lectures, symposia, musical programs and Yiddish circles.

It is heartening to report that the Canadian effort is also reflected in an international interest in preserving and furthering the use of Yiddish, a language so rich in religious, cultural and historical resonances.

It is not yet time to say kaddish for Yiddish.

Grist in mill for enemies

U.S. spy cases damage Israel



By
SHELDON KIRSHNER

Jonathan Jay Pollard

Ronald Reagan

It is a paradox worth pondering. At a time when Israel's relationship with the U.S. has never been closer, American authorities are investigating an unprecedented number of embarrassing cases involving charges of crimes by the Israeli government or its representatives.

In the past few years, the level of strategic and political cooperation between Jerusalem and Washington has risen dramatically. Israel, having become America's key ally in the Middle East, is now the chief recipient of U.S. economic and military aid. In this fiscal year, Israel is scheduled to get about $4 billion in the form of assistance and outright grants.

Concomitantly, the harsh public polemics that once marred their relations have all but disappeared. Since 1982, the year Israel invaded Lebanon and clashed politically with the U.S., the Reagan administration has pointedly refrained from openly criticizing Israel over its retaliatory policies in Lebanon or its attitude toward the Palestinians, the occupied territories and the peace process.

But amid all these signs of America's growing friendship with Israel there is a blot that threatens to stain the fabric of it all.

Israel, in the past 16 months, has been deeply embarrassed by a series of spy cases and an allegedly illegal arms deal that have been grist in the mill for Israel's enemies on Capitol Hill.

Clearly, the incidents in question have not affected the basic tenor of Israel's intimate ties with its American friend and benefactor. Secretary of State George Shultz, one of Israel's best friends, has attempted to downplay them. And President Ronald Reagan, whose instinctive sympathy for Israel is well known, has declared that his administration has no evidence that the Israeli government conducted widespread spying in the U.S.

These declarations have been welcomed by the Israelis, but Israeli officials still feel rather nervous and jittery about the revelations that have emerged since the spring of 1985.

At present, Israel is preoccupied by six different cases being played out in the U.S.

By far the most serious one involves Jonathan Jay Pollard, a U.S. naval analyst who has pleaded guilty to spying for Israel. Israel has formally apologized, returned documents he reportedly stole, disbanded the intelligence unit which recruited Pollard, a Jew, and pledged to cooperate with the U.S. in the case.

But the Pollard affair, rather than fading away, is ballooning into unpleasant proportions.

William Webster, director of the Federal Bureau of Investigation, has charged that Israel has given only "selective cooperation," and senior administration officials have apparently spoken of other Israeli espionage operations in the U.S.

Such statements have touched a raw nerve in Israel. Prime Minister Shimon Peres, denying suggestions that Israeli spying has been far more extensive than is commonly believed, has denounced attempts to "foul the atmosphere" between Israel and the U.S.

Meanwhile, several Israelis have been named by the justice department as conspirators in the case. So far, they have not been indicted. But The New York Times reports they may be.

The Israelis who face possible criminal proceedings range from an ex-Mossad agent to a high-ranking officer in the Israeli Air Force.

•Rafael Eitan, a former Mossad operative who participated in the kidnapping of Adolf Eichmann, was head of the Bureau of Scientific Affairs, set up to gather scientific information. After it was broken up, he was appointed chairman of Israel Chemicals, one of the biggest state-owned companies in Israel.

•Aviem Sela, an air force colonel, was purportedly Pollard's chief contact. He now commands the Rimon air base in the Negev.

•Joseph Yagur, an engineer by training, was scientific affairs consul in Israel's New York City consulate until his sudden recall.

•Irit Erb served as secretary to the science attache in the Israeli embassy in Washington. She returned to Israel immediately after Pollard's exposure as a spy.

Before his removal by Peres as justice minister, Yitzhak Modai said Israel would consider extraditing the aforementioned Israelis to the U.S. if they were indicted by the American government. If this happens, the Pollard affair may yet become a cause celebre.

The second case stirring Israel's relations with its American ally revolves around cluster bombs. Two grand juries in Iowa and Pennsylvania are presently investigating charges that U.S. representatives of Israel's armament industry conspired to provide Israel with American technology to manufacture that bomb.

Israel's defence ministry claims the projectiles were "independently developed" in Israel. During the 1982 Lebanese war, the Reagan administration halted the shipment of cluster bombs to Israel, saying the Israelis were using them against civilian areas.

News of the cluster bomb probe appeared in the U.S. media *before* Israel could give its side of the story to the administration, and as Israel's chief of staff, Gen. Moshe Levy, arrived in Washington on an official visit.

Abba Eban, chairman of the Knesset foreign affairs and security committee, feels that anti-Israel American functionaries were out to embarrass Israel. As he put it: "When a government institution has a complaint against us, rather than starting a media campaign, the matter should be brought up in direct discussions by the two governments. I have the impression that several factors within the United States are uncomfortable with the nature of U.S.-Israeli relations."

Three other cases pertaining to high technology espionage are still roiling the waters:

•Richard Kelly, a California businessman, has been indicted by a grand jury on charges of illegally exporting 800 krytrons to Israel. Krytrons are devices used to trigger nuclear weapons.

According to American authorities, Kelly sent the krytrons to an Israeli company completely or partially owned by an Israeli national, Arnon Milchen, a film producer. Israel acknowledges that a number of krytrons were shipped to Israel from 1979 to 1983.

•U.S. officials are investigating a case whereby Israel is supposed to have illegally acquired the means to produce tank cannon barrels.

Israel says it received Pentagon approval to spend U.S. aid funds on a munitions factory to produce the barrel and that the U.S. contractor, Napco Inc., failed to obtain the necessary licences.

•Israel's defence ministry denies its agents tried to steal plans for an airborne spy camera. The accusation was leveled by an Illinois-based firm, Recon Optical Inc.

The justice department has opened a preliminary investigation.

•Seventeen people, including a decorated ex-Israeli general, Avraham Bar-Am, have been charged by federal prosecutors in New York with attempting to smuggle U.S.-made jet fighters and Israeli air-to-air missiles to Iran through other countries.

Israel has informed the U.S. that it was not involved and, in keeping with Washington's arms embargo against Iran, had long ago stopped supplying war material to Teheran's anti-American regime.

Although the case is not likely to hurt Israel's basically durable relationship with the U.S., it and the others already mentioned leave two fundamental questions unanswered: If Israel's ties to the U.S. are so close, why does Israel jeopardize them by engaging in what are sometimes very questionable activities? And why does it permit retired generals so much leeway in the conduct of overseas arms deals?

Israel's slightly sullied image in the U.S. will no doubt improve if they can be answered, and resolved, satisfactorily.

The Canadian Jewish news

An independent Community Newspaper serving as a forum for diverse viewpoints.

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VOL. XXVII, NO. 16 (2,318)

Published by The Canadian Jewish News
(A Corporation without share capital)

Toronto Office: 562 Eglinton Avenue East, Suite 401, Toronto, Ont. M4P 1P1 483-9331

Montreal Office: Square Decarie, Ste. 157, 6900 boul. Decarie, Montreal, Que. H3X 2T8 735-2612

SUBSCRIPTIONS
Canada $15.00 per year ..... $25.00 - 2 years
U.S.A. ..... $26.00 - 1 year
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Second Class Mail Postage Paid at Toronto Registration Number 1683
Average net paid circulation ... 50,359 Average total distribution ... 52,845
Publisher's sworn statement, April 9th, 1986

The Canadian Jewish News assumes no responsibility for the kashruth of the products advertised.

Opinion

Many changes over the years

CJN marks 15th anniversary under present owners

This is the first of an occasional series marking the 15th anniversary of The Canadian Jewish News under the present management.

* * *

By
JEFF ROSEN

TORONTO —

Newspapers are like children. They start out small and unsure of their directions and, if all goes well, get bigger and healthier as time goes by. The Canadian Jewish News is no exception to the rule, but instead of being born 15 years ago, it was adopted.

After publishing for 11 years, The CJN boldly announced a change in ownership from North American Press Ltd, owned and operated by M.J. Nurenberger to The Canadian Jewish News — a corporation without share capital, on Friday July 9, 1971.

"We were interested in having a top notch community paper in which we could have our material and community news published," says Ben Schneider, who was executive vice-president of United Jewish Welfare Fund at the time, in commenting recently on the change in ownership.

Ray Wolfe, who sat on the board of directors when The CJN was under Nurenberger's ownership, said Nurenberger was anxious to get rid of the paper due to his wife's battle with cancer.

"He pleaded with me to buy the paper from him," Wolfe said. "I tried to persuade him to stay till he got over the hurt (of his wife's death), but his mind was made up."

Arrangement with UJWF helped secure purchase of paper

Wolfe said he finally told Nurenberger he would arrange for the purchase of the paper provided he could get the United Jewish Welfare Fund to buy a limited number of subscriptions, which he eventually succeeded in doing. The arrangement allowed all contributors of $25 and over to receive the paper weekly. In return, the Welfare Fund's Toronto Jewish Reporter ceased publication.

While initially putting up the necessary capital, Wolfe said he persuaded Murray Koffler and Albert Latner to join him in the venture. The three, along with lawyer Don Carr, made up the board of directors. George Cohon joined the board a little later.

With the change in ownership came a new format and additions. Beginning with the July 9 issue, Sol Littman became managing editor and on Sept. 3, Miriam Herman's popular What's New and About People columns made their debut.

The Sept. 10 Rosh Hashanah issue saw The CJN's new format unveiled. The paper's current masthead and familiar logos such as Organizations and People, Editorial and Opinion first appeared and J.B. Salsberg (with the blessing of his sage uncle Eliezer) agreed "to be good to Jews" as he began turning out his weekly column. At the same time, Rabbi Gunther Plaut began writing a column for the paper.

While many people have come and gone since that first issue 15 years ago, The CJN's business manager has stuck it out, observed the numerous changes and has watched the paper grow.

Gary Laforet started on Nov. 1, 1971 when he came in for one day to read proofs and stayed on as a part-time proofreader. The next year he took a full-time job with the paper as a reporter and production assistant and in 1973 was appointed production manager. Finally, in 1978, he moved into his present position.

Laforet said in a recent interview that the week he started the paper was 10 pages in size (broadsheet — the equivalent of 20 pages tabloid), which was considered big at the time.

"The paper was in its pioneering stages," Laforet said. "We were in a little office above the Toronto-Dominion Bank at Bathurst and Melrose and getting every issue out was a struggle."

Despite struggling through early years, Laforet said The CJN eventually became a success, largely due to a core of experienced people who contributed "a lot of dedication over the years."

He said another factor contributing to the paper's growth was that it had the right editor at the right time. Laforet said Littman's role included a fair bit of promotional work and the paper's second editor, Ralph Hyman, helped shape the tone of The CJN and contributed greatly to its success.

"He was something of a mentor for me as he was an experienced journalist," Laforet said.

Hyman came to The CJN in February 1972 shortly after retiring from the Globe and Mail where he had spent 35 years as a reporter and political and feature writer. Starting as an editorial advisor with The CJN, he succeeded Littman as editor a year later.

Looking back on The CJN's early years, Hyman said that he saw the paper's potential.

"I think the motivation of buying the paper was to give the community a decent weekly," Hyman told The CJN in an interview. "It had potential, but I quickly found out that the content and layout had to be improved. In that respect, (Gary) Laforet deserves much of the credit."

Hyman said one of the first things that had to be established was the paper's credibility as a Jewish newspaper free from the influence of the Jewish organizations who provided financial support.

"We were able to convince the various Jewish institutions that with or without financial support we would be dutybound to give extensive coverage to Jewish events," he said. "As far as what went into the paper or onto page one, that was the prerogative of the editor."

In this task, Hyman said he found an ally in Maurice Lucow, then director of public relations for Toronto Jewish Congress (the successor to the United Jewish Welfare Fund) and United Jewish Appeal who worked behind the scenes and convinced his employers to take a "hands-off" attitude in the operation of the paper.

During Hyman's eight years as editor The CJN underwent a number of changes including the birth of the Montreal edition on Sept. 9, 1977. At that time The CJN began a similar subscription arrangement with Allied Jewish Community Services as it had done five years earlier with the United Jewish Welfare Fund in Toronto.

And at that time the board of directors was enlarged to include Montreal leaders Charles Bronfman, Jack Cummings and Rubin Zimmerman.

With the introduction of the new edition, The Canadian Jewish News had a common national section and sections called Ontario and Montreal. This format continued until Oct. 21, 1977 when the Toronto and Montreal editions were launched as separate entities.

A year later The CJN's publication date was moved to Thursday.

In early 1980 Hyman stepped down as editor and Maurice Lucow took over. Under Lucow, who spent 17 years as editor and publisher of Style, a Maclean Hunter fashion trade newspaper, and many years in the daily newspaper field, The Canadian Jewish News saw its last broadsheet issue come out on Sept. 23, 1982 (it was 22 pages) before the tabloid format began.

With the change to tabloid, The CJN expanded its use of supplements and special sections, while continuing its growth.

"Rosh Hashanah is always the biggest issue," Laforet stated. "That remains a constant. We'd like to develop other areas like fashion because the more pillars you can build, the stronger the base becomes."

Wolfe said the paper has been successful in providing the community with a vehicle in which it can identify itself.

"It gives a sense of identification to the man-on-the-street, the newcomer and the establishment," he said. "At the same time, it provides information on local events and for many is the sole source of information vis-a-vis Canada-Israel relations and Israel-world relations."

Despite its success, Wolfe said The CJN is not yet a national Jewish newspaper as it is still not "properly represented" in Winnipeg, Vancouver, Calgary, Edmonton and the Maritimes, although there is circulation in these areas. As well, he said he was not proud of the job the paper does in Montreal.

"I view the paper as being an instrument which is perceived by the Prime Minister and premiers of most provinces to be the English-speaking voice of Jewish Canadians — just as the Jerusalem Post is the English-speaking voice of Israel — and I think it can be a potent influence.

"I think The CJN will continue to expand and eventually beat the London (England) Jewish Chronicle at some point," he added. "Time and energy are needed to make it a national paper."

"The one thing about The CJN is that we've always responded to changes in the community... what people want," Laforet said. "We're not afraid of doing different things."

Schneider said, "Like any infant The CJN had its growing pains. After Littman left it began to take off under Hyman and it seems to have established itself under Lucow."

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JEWISH WOMAN DOCTOR HELPS CATHOLICS FIGHT ABORTION (p. 2)

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COMMUNITY LEADERS PURCHASE CANADIAN JEWISH NEWS

M.J. Nurenberger, founder and editor, retires to write book; will direct French language monthly

AMERICAN JEWISH CONGRESS HAILS SUPREME COURT RULING

ORTHODOX OPPOSE AJC POSITION

JEWISH AGENCY LEADER BLASTS REFORM RABBIS FOR ATTACKING ZIONISTS

DOCTORS MOBILIZE FOR AID TO SOVIET VICTIM

Front page of the issue of The Canadian Jewish News announcing the change in ownership.

Opinion

Costa Rican Jews thrive in country's open society

By
SHELDON KIRSHNER

SAN JOSE, Costa Rica —

Costa Rica's Jewish community, the largest in Central America, is like an extended family.

Virtually all its members are of Polish origin, and about half of them come from one town in Poland, Zelechow.

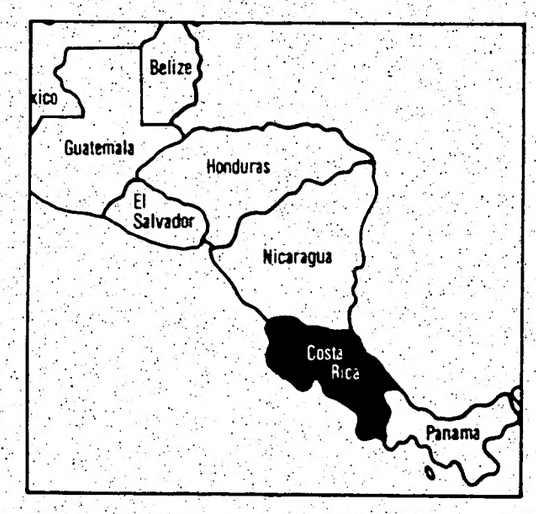
Indeed, Costa Rican Jews are so identified with that East European country that they have been called "Pollacos" by xenophobic Costa Ricans.

Pollaco, as may be surmised, is not a word of endearment. Prejudiced Costa Ricans used it to describe the poor, usually unrefined and culturally different Polish Jews who began arriving here in the 1920s.

More often than not, these Yiddish-speaking pioneers knew next to nothing about Costa Rica, a staunchly Catholic nation discovered by Christopher Colombus, and Costa Ricans, including the few assimilated Sephardic Jews who had come here much earlier, regarded them with some suspicion.

Living on the fringes of Costa Rican society, far from Jewish metropolitan centres like Buenos Aires, New York or Montreal, they took to peddling before becoming financially secure enough to open shops on Central Ave., San Jose's main thoroughfare, or to start textile factories.

A handful, spurning the bright lights of San Jose, went into the remote countryside to invest their hard-earned funds in banana and rubber plantations or in cattle ranches.



More than a few considered their stay in Costa Rica, a stunningly beautiful land, as temporary. "Our grandfathers came here to make money and leave," says Luis Fishman, 38, the only Jewish deputy in the National Assembly.

Dr. Willy Feinzaig's father, Luis, who immigrated in 1928, never intended to settle in Costa Rica. It was his goal to immigrate to the U.S. But he never made it, having been unable to obtain a visa.

In several cases, some of the Polish Jewish settlers ended up in Costa Rica by pure chance.

Jose, Fishman's grandfather, was on his way to Colombia when his ship dropped anchor in the steamy Caribbean port of Limon. "On a whim, he went to San Jose, liked it and decided to remain in Cost Rica. It was a quiet country, with nice weather and good people."

Lozer Kawer, the proprietor of a chain of appliance and furniture stores, was invited to come to Costa Rica by his uncle. "I must confess I had never heard of Costa Rica," said Kawer, one of 82 Holocaust survivors who live in San Jose. Born in the Polish village of Ostrolenka, he lost his whole family during the German occupation of Poland. After reaching Costa Rica, Kawer became a peddler. At the urging of his brother in Detroit, he went to America. But after seven months, he returned to San Jose. "I didn't like the cold weather, or the life, in Detroit," he explains. "Costa Rica has been good to me."

Costa Rica, which recently launched a campaign to attract Jewish tourists to its shores, has been remarkably open to all its estimated 2,500 Jews.

"We feel secure and comfortable here," says Dr. Feinzaig, a 54-year-old urologist whose brit mila was the first in the community.

But, as he suggests, the generally exalted status the Jewish community enjoys today was not much in evidence in the 1930s and 1940s, when anti-semitism was not an unknown phenomenon.

"We were called Pollacos, and there were entry restrictions imposed against Jews."

"For Jews, at the beginning, it was very tough," says Harry Wohlstein, 39, a lawyer and former cabinet minister.

Anti-semitism, spawned and perpetuated by Roman Catholic doctrine, was particularly serious 40 and 50 years ago. One Costa Rican president, an admirer of Nazi Germany, advised his fellow countrymen to boycott Jewish shops. In 1937, a Costa Rican court decreed that land bought for Central European Jewish refugees around the northern province of Guanacaste was illegal. In 1944, after declaring war on Germany and rounding up German residents, the Costa Rican government tried to prohibit peddling.

Anti-semitism intensified after Costa Rica's 1948 civil war, when powerful politicians railed against Jewish economic interests and advocated an end to Jewish immigration.

The situation improved under the presidency of Jose (Don Pepe) Figueres, who publicly affirmed the principle of equal rights for all Costa Rican citizens.

Dr. Feinzaig believes that the establishment of the state of Israel had something to do with the new climate. Influential politicians like Figueres, who had close personal ties with Israeli leaders like David Ben-Gurion, Moshe Sharett and Golda Meir, were deeply impressed with the nation-building achievements of the Jewish people in Israel. This attitude, Dr. Feinzaig says, influenced the perception of Costa Ricans toward Jews in their midst.

Costa Rican Jews themselves did much to blunt the negative image in which they were held by the majority of Catholic Costa Ricans.

"We slowly integrated ourselves into Costa Rican society by studying here and making contacts," Dr. Feinzaig says. "Costa Ricans began to realize that we could contribute a lot to the country."

Wohlstein echoes these sentiments. "We studied at public schools and mingled with Costa Ricans. We're now very integrated, though we preserve our identity as Jews."

The community, which is served by an Israeli-born rabbi, an excellent Jewish day school attended by 90% of local Jewish children and an impressive country club, has contributed a lot to Costa Rica's development.

•Dr. Herman Weinstok, who performed the first kidney transplant in Latin America, was the first Jew to sit in the cabinet. President Daniel Oduber appointed him minister of health in 1974. In 1982, Weinstok, a Harvard graduate, became the first Jew to become a member of parliament. Weinstok's Polish father, Leon, was a peddler, the owner of a shirt factory, a banana and rubber planter and a cattle rancher.

•Ofelia Rubinstein, a 37-year-old mother of three, is deputy minister of housing. A biologist by training, she entered politics under the wing of Doris Yankelewitz Monge, the Jewish ex-first lady of Costa Rica.

Rubinstein is actually one of three Jewish deputy ministers in the government headed by Oscar Arias. The others are Sandra Pisk (planning) and Rebecca Grynspan (treasury).

•Luis Liberman, a leading economist, was in charge of President Luis Monge's austerity program. (Monge stepped down in May.)

•Clara Zomer is president of the National Institute of Housing.

•Lionel Baruch was deputy minister of finance.

•Michael Nisman was deputy minister of health.

•Harry Wohlstein was deputy minister of security, and then a full minister, from 1980 to 1982.

•Elbert Lechtman, 27, is director of Costa Rica's symphony orchestra. Lechtman, who studied his craft in the U.S., Austria and Israel, is the first Jew to hold this position.

•Samuel Rovinsky is one of Costa Rica's most acclaimed writers.

•Luis Kleiman, a businessman cum-intellectual, is one of its best-known poets.

Dr. Feinzaig, a former president of the community, is immensely proud of the strides Costa Rican Jewry has made in recent years. "We're full Costa Rican citizens with all rights," he says. "But it will be many years before a Jew is elected president. Public opinion is not ready for it as yet."

Although Jews are widely accepted in Costa Rican society, they are still regarded with rather mixed feelings by most Costa Ricans. As Ronald Fernandez, an ex-ambassador to Israel, puts it: "Costa Rican perceptions of Jews are a combination of envy for their success, resentment for the closed nature of their community and admiration for their intellectual and entrepreneurial abilities."

In his view, the Costa Rican elite "doesn't like Jews very much," partly because Jews are seen as competitors in the free market place, and partly because of the "closeness" of their community.

Luis Fishman, who is associated with the opposition Social Christian Party, condemns such feelings, but they don't surprised him. "Anti-semitism is hard to feel in Costa Rica, but many people don't like our success. They think we're clannish and haven't assimilated, and that's true."

Until recently, he claims, Costa Rican Jews cared more for Israel than their own country, and this, he adds, was a source of anti-semitism.

Still and all, Jews are incredibly attached to Israel, and Jewish parents send their children to Israel for a year after they graduate from the Chaim Weizmann Comprehensive School in San Jose.

While anti-semitism is no longer a tangible problem for Costa Rican Jews, the old animosities die hard.

Dr. Herman Weinstok

Luis Fishman

Ofelia Rubinstein

Lozer Kawer

Harry Wohlstein

Elbert Lechtman

Ofelia Rubinstein, who is as integrated into Costa Rican society as any Jew can be, says: "It was courageous of Oscar Arias to appoint three Jewish girls to the government. After he appointed us, making good on a promise to involve women in politics, I heard from a friend who heard: 'Are Costa Rican women being represented by Jews' "?

In 1978, when Luis Monge ran unsuccessfully for the presidency, "whispers were heard that Doris Yakelewitz might be the first lady."

Says Rubinstein: "We sometimes get the feeling we are (different)."

Although Jews have largely resisted the blandishments of assimilation, intermarriage, once rare here, is no longer unknown. "We lived in a cocoon," says Harry Wohlstein. "Intermarriages were unheard of. But now, we're getting used to them. We're now starting to face the same problems of Jewish communities throughout the world."

Since the Catholic partner in an intermarriage usually converts to Judaism, the Jewish community registers no net loss. So the community, replenished of late by Jews from countries like Nicaragua, El Salvador, Chile, Argentina, Mexico and Venezuela, continues to grow.

Dr. Herman Weinstok, who grew up in the mountain town of Guapiles, says that, with the exception of the Jewish community in Panama, the Costa Rican community is the only one in Central America that is growing.

And the community, with its plethora of businessmen and professionals, trails only Panama in terms of its prosperity, he adds.

Weinstok, a member of the ruling National Liberation Party, does not think that Costa Rica will risk the stability it has enjoyed so long and become involved in the burgeoning Nicaraguan conflict.

The Jewish community, he concedes, may dwindle if Costa Rica is dragged into a war with Nicaragua. But Weinstok, in common with analysts here, does not believe that Costa Rica will let itself be used by the U.S.-backed anti-Sandinista rebels fighting to overthrow the regime in Managua.

Two tombstones in San Jose tell a story of rapid assimilation.

Assimilation takes toll of Sephardim

SAN JOSE --

Costa Rica's modern Jewish community, which consists nearly wholly of Polish Jews, was originally settled by Sephardic Jews from Curacao, Jamaica and the Ottoman Empire. Many of them, with surnames like Robles, De Lima, De Castro and De Sasso, were eventually absorbed by their Catholic hosts.

Nobody knows how many Sephardim live in Costa Rica today. But what is known is that Sephardic Jews, whatever their numbers may be, have very little contact with Ashkenzim here.

In the only Jewish cemetery in San Jose, where 99% of Costa Rican Jewry lives, you see maybe two or three Sephardic names on tombstones. In the nearby non-denominational cemetery, you see many more headstones with Sephardic-sounding names.

Two headstones give you a powerful clue of the extent to which total assimilation has taken its toll on the old Sephardic community.

The tombstone of Moises Maudro is in Hebrew and English lettering, but the headstone of his wife or relative, Clarita Maudro, is embellished with a statue of the Virgin Mary! — S.K.

Opinion

Have such things changed much in 850 years?

RAMBAM warned disciple to earn own living

By
J. B. SALSBERG

I'm afraid that the caption over this column may cause some loyal readers of this weekly masterpiece to scratch their heads and wonder whether their favorite scribe has not taken leave of his senses. For, what normal person, they ask of each other, would venture forth into the religious war zone where the rabbis of every denomination are, willing or unwilling, front-line combatants in an area where verbal missiles fly in all directions?

J.B. Salsberg

To allay the fears of my protective readers I hasten to declare that I have no intention and certainly no desire to write a single critical word against the rabbis. On the contrary — it is my intention to protect and defend them. Indeed, it is my wish to place my sympathetic and protective arm on their burdened and stooping shoulders and offer them words of comfort and sympathy.

For the rabbis, by and large, are the most overworked and, at the same time, the most criticized of all who are expected to provide spiritual sustenance to flocks who, it seems, show little, if any, sign of need or desire for such sustenance.

No, a rabbi's lot is not a happy one and it is not for nothing that our ancient sages advised young scholars to avoid the rabbinic yoke. That being the case how can I, who always rally to the side of the oppressed, how can I act against their best interests? I can't, and I won't. Why, then, have I chosen this subject for this week? I did it because of the RAMBAM, (Rabenu Moshe ben Maimon) as that giant figure is known in the religious, and especially the Orthodox Jewish world, or as Maimonides, as he is known among the non-Orthodox and in the non-Jewish, medical and philosophic world universally.

Recently the Jewish and large sections of the non-Jewish world marked the 850th birthday of Maimonides, stimulating renewed study of that great scholar's basic works.

(I humbly confess the inadequacy of my knowledge of the world of the RAMBAM. The little I do know is by way of condensed or popularized versions of his masterworks. At least I know how little I do know of the RAMBAM's great legacy.)

However, one could not avoid the recent popular articles and the many lectures that examined one or another aspect of Maimonides' enduring legacy. As a result, one's interest, if not one's knowledge, in the RAMBAM was kindled. One such article, that appeared in the Orthodox Yiddish weekly, Der Algemeiner Journal of New York, of Nov. 1, 1985, was of special interest to me and I kept it until now.

The author, Michael Shashar of Jerusalem, reviewed a recent work that focused on the many letters that the RAMBAM wrote. It was the extracts of one such letter that Maimonides wrote to his favorite pupil, Joseph Ben Yehudah, who was obliged to leave his master and settle in Baghdad, that prompted me to pursue the theme of this column, before the 850th birth date came to an end. Now to the letter:

Manual labor,

maybe a trade,

but not as rabbi

In this historic letter Maimonides informs his pupil that he wrote The Guide to the Perplexed, his major work, for him, his beloved pupil, Joseph Ben Yehudah. Maimonides then proceeds to advise his pupil not to turn to the rabbinate as his profession but, instead, to earn his living from manual labor or trade.

But, why did the RAMBAM, of whom it is said that "from Moses (the liberator and lawgiver) to Moses (the son of Maimon) there was no one like Moses," why did he caution his favorite pupil to steer clear of the rabbinate? Did he hold that lofty calling unworthy of a young and promising scholar? Of course not. The reason was his low esteem of the Jewish leadership, the "balebatim," who dominated Jewish communal life at that time.

Here is what the RAMBAM thought of that leadership, as quoted in Yiddish in the extracts of that letter and offered here in my own, free translation in English:

After advising his pupil to choose trade or an occupation rather than the rabbinate the RAMBAM says: "If you will engage in 'hoyroeh' (one who determines rabbinical law) then your trading efforts will fail, and to accept a salary from them (the communal leaders) I would not advise. Even one drahm (the lowest of coins) earned from tailoring, carpentry, or spinning, as the earning of an employee is, in my eyes, more respectful than to receive something from the hands of the community leaders."

In fact the RAMBAM used even harsher terms for the then lay leaders than I quote. He urged his pupil to "turn to trade, also to study medicine (as a source of livelihood) and then turn to genuine Torah studies." (Maimonides, as is well known, also earned his livelihood from the practice of medicine.)

Now, my dear readers, and my friendly rabbis, now you know why I felt the need to write this column? Have things changed radically since then?

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address, phone number and handwritten signature.

* * *

NEW SAINT JOHN MUSEUM

We would like to advise all of our Koom Ahaim Friends, because of your interest and enthusiasm, that we have now established a Saint John Jewish museum under the auspices of the Saint John Jewish Historical Society.

This museum is located in the Saint John Jewish Community Centre, 29 Welington Row.

If your readers have any memorabilia (photographs, programs, clippings, religious artifacts) that you would like to have exhibited in the museum (either as gifts or on loan), please let us know prior to shipping and we will inform you if it is appropriate.

Marcia Koven
Saint John, NB E2M 4G2

* * *

UGANDA INSTEAD OF ISRAEL?

Recent issues of The CJN have described the shocking acts of violence perpetrated by ultra-sacred and ultra-secular elements in Israel.

No matter how these maniacs regard themselves, their actions have brought the Jews of the Diaspora anguish and exposure to the taunts of unrighteous Gentiles.

All this could have been avoided if the Zionist movement had heeded Theodor Herzl's urging and chosen Uganda as the site of the "State of the Jews."

If the capital of the state was in Kampala or Nairobi, instead of Jerusalem, the ultra-Orthodox Eda Haredit and the ultra-secular enemies of "the opiate of the people" (Torah) would be thousands of kilometres apart and Diaspora Jews at peace.

Don't you believe it!

Victor Parnass
Montreal

* * *

DON'T KNOCK FREE TRADE

At a recent public forum at the Bernard Betel Centre of Creative Living, John Oostrom, MP for Willowdale, gave a clear picture on why freer trade is a necessity for Canada.

We in Canada will become part of the Third World unless we go back to the kind of entrepreneurial spirit we had when Canada was first started.

Canadians now are competing in many instances in the U.S. with great success. This government is also working hard to gain a foothold in the Far East.

It was brought out that the media are downgrading the efforts of freer trade, and also the benefits that will flow to all Canadians.

The Liberals are pussyfooting around the question. Don't they realize that the auto pact can be denounced by the U.S. and in a year or so Ontario is dead? There is no alternative to free trade.

Kudos go to Bob Bannerman of Global TV. His vivid description of Canadians who can do almost anything they set their minds to was a corker.

The NDP didn't even deign to send a representative.

George Barrett
Toronto

* * *

Rabbi writes that Prime Minister Brian Mulroney is wrong for painting a rosy picture of Canada's "callous and uncaring" immigration policy.

RABBI CORRECTS MULRONEY

I wish to applaud Prime Minister Brian Mulroney with regard to the Sri Lankan refugee problem.

It is far better to err on the side of compassion and human kindness. A great Jewish sage once said that he'd rather be found guilty of undeserving love than undeserving hate.

At the same time I wish to correct an assertion made by Mr. Mulroney.

In permitting the refugees to remain, he said that we could do no less, considering the "long" history of Canadian immigration policy of allowing the downtrodden and desperate to find haven in our country.

The Prime Minister either has his facts wrong or has a short memory. The recently acclaimed Canadian book, *None is too Many*, clearly depicts a callous and uncaring government which refused entry to Jews while the ovens of Auschwitz were churning out its dead.

Indeed, I hope and pray that the doors of this great country will be open to all people of all faiths and races, so that we may truly live up to the high standards of morality we verbally espouse.

Rabbi Moshe Stern
Toronto

* * *

HOSPITAL IGNORED HER

Moura Wolpert's recent article headed "Elderly can cope with communication problems" struck a personal chord with me.

I had a hospital appointment and asked for a wheelchair to take me to the outpatient clinic. This was provided.

But then my husband appeared. Because I was seated in the wheelchair, I was now ignored.

Questions were asked and answers given to my husband!

Since *I* am not accustomed to being ignored, *I* forcefully pointed out to hospital staff that, even though I happened to be sitting in a wheel chair my mind was not impaired, and *I* was the patient, not my husband.

I am not *very* elderly, being in my 50s. But I am sure elderly and others have had similar experiences.

Let's educate people by speaking up where necessary.

Anne Salamon
Toronto

* * *

YOUNG JEWS SHUN FILM SHOAH

At a screening of *Shoah*, the masterpiece produced by Claude Lanzman, I noticed that young Canadian Jews seem to have boycotted this superb documentary film on the Holocaust.

Research has shown that people tend to retreat from anxiety-causing information. But this documentary is inspiring in its recognition of personal crisis.

The Canadian Jewish Congress should invest to give this film the publicity it deserves.

Martha Klein
Montreal

* * *

MORRIS MAKES 'EM LIVE

It is a pleasure to read the vibrant theatre profiles by writer Gerry Morris.

His portraits make the greats of all time real and human to his readers. So much so that I feel I have actually danced Cheek-to-Cheek with Irving Berlin, shared *Tea for Two* with Irving Caesar, and taken a sentimental stroll *Back In My Own Backyard* with Al Jolson.

I commend The Canadian Jewish News for providing a forum for this inspired, and inspiring writer.

Carole Paikin
Burlington, Ont.

* * *

NUKES HANDMAIDEN TO WAR

The investment of billions of dollars in nuclear power was based on misguided short-term political and economic considerations and on wildly optimistic or dishonest assumptions about our ability to control the technology.

Reader Sidney Jospeh's belief that we cannot eventually eliminate nuclear power plants without returning "into the dark ages" (July 10) is quite simply wrong.

We have not even begun any serious exploration of cleaner and safer forms of energy. And the prospect of returning to the dark ages has become immeasurably more real since the splitting of the atom in the 1940s.

Nuclear power is the handmaiden of nuclear war — reactor byproducts can and have been used in the production of warheads.

Nuclear technology must be opposed because it represents the greatest threat ever faced by humankind.

Andrew Pakula
Toronto

* * *

SPEAK IN CANADIAN $

Re your Aug. 14 article headed "We must promote tourism" in which Cecily Peters takes Canadians to task for visiting Israel more often and in large numbers:

I can give her some reasons. One is El Al's insistence on quoting everything in U.S. funds.

Now that El Al flies from Toronto, we are getting some air fares in Canadian dollars.

But why can't Israel borrow U.S. travel promotion techniques? For example; Canadian money at par, reduction for stays of two or more weeks.

I also resent being packaged with a bunch of Americans with whom I have very little in common.

It's time Israeli travel organizers recognized that Canadians have a specific currency and national identity — just as the French, Germans and Japanese have.

Or are we regarded as still as a small, unimportant part of the world (except when fund raising is necessary)?

M. Mador
Toronto

* * *

KUDOS TO MONSON

Re your report on the Shaare Zedek Medical Centre tour group in honor of Rabbi David Monson going to Israel in October:

I just want to say that the rabbi deserves all the honors given to him. He is a charismatic man who is to be trusted and commended.

H. Max Seiden
Toronto

World-National

Rare show of unity

Alta. political parties condemn Aryan Nations

[Cont'd. from page 1]

supremacist group whose leader, Terry Long, has announced plans to build a compound in Caroline.

"I'm scared. I never really knew what the Aryan Nations was about," Ellen MacKenzie stated.

"It's time we put a stop to his thing, it's too close to home," said Sundre resident Martha Miller, who attended the meeting with her son Ray.

Organizers of the meeting said they were pleased with the larger than expected turnout. "I think it will send a message to Long," said Hal Joffe, president of Calgary's Citizens Against Racial and Religious Discrimination, which organized the meeting in conjunction with Rev. Bob Cheesmuir, a minister at the Sundre Missionary Church.

"People around here are worried about this group," Sundre mayor Sam Campkin is reported to have said. "That's pretty sadistic stuff they believe in."

Meanwhile, Alberta's political parties, in a rare show of unity, condemned the Aryan Nations in an all-party resolution in the legislature recently.

According to CP reports, Liberal leader Nick Taylor introduced the motion, which expresses "abhorrence of racist groups such as the Aryan Nations" and urges all Albertans to fight intolerance on a daily basis.

Earlier, Meir Halevi, the Canadian leader of the Jewish Defence League is reported to have said he won't hesitate to use physical force to prevent the establishment of a compound at Caroline.

However, in an interview with The CJN, Halevi stated the JDL plans to use peaceful, lawful means to protest in front of Long's house during the 3rd week in September.

He said he visited Edmonton recently to meet with police and security authorities, with informants from the Aryan Nations, and with Jewish leaders.

Halevi said he discussed members of the Aryan Nations with representatives of the Canadian Security and Intelligence Service, noting connections between the white power group and the Ku Klux Klan.

Halevi said he told CSIS about "arms coming across the border," noting the case of an individual stopped at a BC-U.S. border crossing in possession of three grenades and a handgun.

When contacted by The CJN, a CSIS spokesman declined either to comment on the report or to discuss the Aryan Nations in any way.

Despite "friendly" talks with CSIS, Halevi said he received a different reception from the RCMP, who seemed more interested in determining the identity of a "security person" from New York who accompanied Halevi.

Halevi also said he learned he was being investigated by the Mounties, which he said is "outrageous."

"They know my record, my credentials," he said. "I don't expect to be jerked around by these guys."

Halevi met with members of the Jewish Federation of Edmonton, and later told the Alberta press "they're not into confronting the Aryan Nations in the style of protest."

Halevi later told The CJN "I think they're very afraid. It's a smaller Jewish community out there and they are fearful of a backlash if they take an aggressive stand."

But Howard Bloom, executive director of the Federation, saw it differently. "We're not interested in any kind of vigilantism," he said. "We're not interested in rushing down to Caroline to burn swastikas on Long's residence."

Bloom distanced the Federation from what he termed the JDL's "posturing and rhetoric." Instead, he emphasized the widespread response to the Aryan Nations, noting it's a community problem, not a strictly Jewish one.

"We may be first on the hit list," he said, "but it's a long list."

The Federation believes "public advocacy, education" and continued monitoring of the group is the appropriate tactic to adopt at this time, he said.

Yarmulke legislation reaches decisive stage

By JOSEPH POLAKOFF

WASHINGTON —

The fate of proposed legislation that would permit Jews to wear yarmulkes indoors while serving with the U.S. military forces will reach a decisive stage in mid-September when Senate and House conferees are to discuss differences between the two chambers on the religious matter and other differences in their authorizations of funding for the defence department.

Action in Congress came four months after the Supreme Court ruled 5 to 4 against the view of an ordained Orthodox rabbi, U.S. Air Force Captain Simcha Goldman, who sued Defence Secretary Caspar Weinberger for the right to wear a yarmulke.

Pentagon pressure against deviation in any way from standard uniforms has increased to the point of having achieved narrow victory for its view in the Senate after losing in the House. Final legislative decision is therefore seen as going either way.

California Senator Pete Wilson was in the forefront of support for legitimizing yarmulkes. In the last words of debate, Wilson noted opponents of the proposal had pointed to burdens that permission for wearing yarmulkes would impose on military leaders.

"I do not think this imposes an insuperable burden on the service secretaries," Wilson said. "The standards are clear. They do give discretion. It is workable.

"It is worth whatever effort is necessary on their part to assure that the fighting men and women of this country are permitted to be reminded of what tney are fighting for in addition to their country, and it is the freedom of religious expression. It seems to me that is worth whatever small burden attaches."

Scharansky family home

[Cont'd. from page 1]

spoke to reporters. Leonid said he was "very very tired after the last few days in the Soviet Union. There are so many correspondents here. It is difficult to face it again. I am not a movie star."

In Moscow, the family bid an emotional farewell to friends at Sheremetyevo International Airport. "Now I don't have Soviet citizenship. Now I don't have a passport," Milgrom said. "But I have the dream of being reunited with my Anatoly (who has changed his name to Natan), who lost his life and regained it — and what more could a mother want."

She had refused to emigrate from the Soviet Union while Natan was imprisoned. She visited him in prison whenever she was allowed. She said her separation from her friends would be difficult and admitted to being nervous. "I want to cry and I want to laugh," she said.

* * *

AMSTERDAM (JTA) —

Anatoly Scharansky will visit Holland on Sept. 29 and 30 at the invitation of the Dutch Solidarity Committee with Soviet Jewry and of the Dutch Jewish community. The visit was announced by the chairman of the Dutch Solidarity Committee with Soviet Jewry, Rabbi Avraham Soetendorp of The Hague.

During his stay in Holland, Scharansky will address the annual solidarity meeting with Soviet Jewry in Amsterdam on Sept. 29.

The gathering is usually held at the end of the Simchat Torah festival, but because of Scharansky's presence, it has been advanced by four weeks.

Scharansky's visit in Holland is aimed at expressing his gratitude to all those who were instrumental there in securing his release from prison in the Soviet Union earlier this year, Soetendorp said. He will also meet Dutch parliamentarians.

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A2
Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Israel Family

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Wishing all our family and friends a happy and healthy New Year.
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Deadline for ads is Monday, September 8.

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Organizations and People

6,400 Questions About Judaism and the Jewish People

Book termed gold mine for Jewish trivia buffs

By
RON CSILLAG

TORONTO —

Every new answer raises a new question.
— old Yiddish proverb.

Hold on to your memory banks. The trivia craze isn't over yet.

Dr. Edmond Lipsitz, executive director of Canadian Jewish Congress, Ontario Region, has written an everything-you-always-wanted-to-know-about-Judaism-but-were-afraid-to-ask book.

Entitled 6,400 Questions About Judaism and the Jewish People, the book, to be introduced at the upcoming Jewish Book Fair from Sept. 20 to 28, covers a wide spectrum of information, in question and answer form. It's a gold mine for Jewish trivia addicts and just plain fun.

"The idea came to me when the trivia craze began," Lipsitz told The CJN. "I wondered if maybe there was anything Jewish out there. But I researched the book, it turned out not to be just trivia, but real things."

Lipsitz hopes the 528-page book will spark a new interest in Judaism, which has always stressed learning for learning's sake.

"This is a book for learning, for intriguing, motivating, fascinating. It gives the reader a taste of facts about Jewish life and opens the door to future learning."

The work provides, as the title hints, 6,400 questions and answers on Jewish history, Bible, Talmud, literature, Jewish life cycle events, Israel, entertainment, sports and arts. For Canadian audiences, the book's highlight is a special section on Jewish Canadiana. The answers are conveniently located on the same page as the questions, so there's no need to flip back and forth. There's also a comprehensive index at the back for quick reference.

As well, it's a great tool, Lipsitz adds, for the family. On rainy days, or on Shabbat, the clan can gather and pose some stumpers. Each answer provides a little nugget of knowledge, but getting the answer right, the author says, is not necessarily the point. The point is to learn something new each time the book is picked up.

The curious can get an advance look at the book on Sunday, Sept. 21 at the Leah Posluns Theatre at 10 a.m. in a program appropriately entitled Do You Know?

In the meantime, try these and no fair peeking at the answers:

1. When was the first Zionist society formed in Canada?
2. Who was the first Jew elected to the Ontario Legislature?
3. Name the Canadian Jewish poet whose songs are sung around the world by popular artists.
4. Name one Canadian municipality that has had two Jewish mayors.
5. When was The Canadian Jewish News founded?

Answers:

1. In 1898, the Agudath Zion came into being in Montreal with a membership of 201.
2. Ephraim Singer was elected in 1929 for the riding of St. Andrew.
3. Leonard Cohen.
4. Toronto has had two Jewish mayors: Nathan Philips and Philip Givens.
5. 1960.

Edmond Lipsitz

JIAS sponsors 8 Jews from Iran to Canada

TORONTO —

Eight Jewish young men arrived here recently from Iran, the first group of minors to come to Canada under the sponsorship of Jewish Immigrant Aid Services since the late 40s.

"We are grateful to Canadian immigration authorities for expediting their admission to Canada at a time when their facilities are strained to the utmost," said Dr. Harold Ashley, JIAS national president. He and the Toronto JIAS staff greeted the Iranians on their arrival.

The new immigrants, between 17 and 24 years of age, are staying with a Jewish family from Iran for the time being. The eight spent 22 months of the past three years since leaving Iran in Holland learning English, where they waited to receive clearance to enter Canada.

JIAS was alerted to their plight while in Holland by Toronto immigration lawyer Mendel Green.

JIAS counselors are providing them with information and orientation on Canadian life. Each has been assisted in opening a bank account, given pocket money, a transit pass, OHIP medical coverage and membership at the Jewish Community Centre. Each has been enabled to contact his family in Iran and assure them of their wellbeing.

Each one is being interviewed as to their abilities, expectations and interests. It is anticipated that the younger ones will complete their interrupted high school education and the older ones will be assisted in finding employment.

Stamp show to be held Sept. 5-7 at Sheraton

TORONTO —

This year's Phil-Ex stamp show to be held Sept. 5-7 at the Sheraton Centre will feature an international bourse with 70 dealers from Canada and the U.S. with new material for both the novice and the advanced collector.

Among the philatelic societies represented at the show will be the American Philatelic Society, American Topical Association, British North America Philatelic Society, Postal History Society of Canada and the Royal Philatelic Society of Canada.

Seventy post offices will be selling new stamps from Canada, Crown Agents, Cuba, Britain, United States, United Nations and many more issuers.

Canada Post's York Division plans to initiate a new stamp collecting club for young people (to age 14) at the show's Youth Booth which will also feature contests, stamp designing and philatelic souvenirs.

In addition there will be seminars and films on postal history and topical collecting.

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KOSHER VEAL BRISKET $1.99 LB 44¢ 100g
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SATURDAY 9a.m.-6p.m.
Grocery specials in effect from Wednesday till Tuesday closing. Produce and kosher meat specials in effect till Sun. closing.

Organizations and People

What's New

By
MIRIAM HERMAN

BLUE BELL
Candlelighting
Friday, September 4
Toronto 7:27 p.m. Montreal 7:05 p.m.
COR 89D COR 83D
Manufacturers of all natural cream cheese, pressed cottage cheese, sour cream and yogurt.
WESTERN BIRD'S HILL CREAMERY

DEADLINE UPDATE

Please remember that the deadline for the What's New and About People columns is 5 p.m. Monday, the week prior to the issue date (i.e. deadline for Sept. 18 issue is Monday, Sept. 8). I am at my desk on Mondays to receive your calls.

When Monday is a holiday, deadline is moved back to the previous Friday.

Thursday, Sept. 4

LIFELINE FOR THE OLD

On Thursday, Sept. 4, Beth David B'nai Israel Beth Am is presenting **Myriam Mendilow**, founder and director of Lifeline for the Old, Jerusalem, who will describe her efforts in changing how society views the aged. The time is 8 p.m. at the synagogue, 55 Yeomans Rd.

HEALTH ENHANCEMENT CLASS

Friends of Naturopathy is presenting a health enhancement class with chiropractor and naturopath **John Cosgrove**, president of the Canadian Naturopathic Association, on Thursday, Sept. 4, at 7.30 p.m. at Northern District Library, 40 Orchardview Blvd. (Eglinton-Yonge area). His topic will be Methods for Assessing and Maintaining Your Level of Health.

Admission is $2. For information, call 787-8900.

Friday, Sept. 5

A FAREWELL TO RABBI PROSNIT

Holy Blossom Temple is holding a special service on Friday, Sept. 5, at 8.30 p.m. to bid farewell to **Rabbi James Prosnit** and his family, who are leaving to take up a new posting in the rabbi's home territory, New York.

Rabbi Prosnit will preach on Conclusions and Transitions. There will be an Oneg Shabbat following the service.

Sunday, Sept. 7

AM ECHAD HEBREW SCHOOL

Sunday, Sept. 7, is registration day for Am Echad's new 3-day a week congregational Hebrew school. It is taking place at the new synagogue location, 8038 Yonge St. (at Royal Orchard). For further information, call 731-8458.

CANADIAN ISRAELI CLUB

The Canadian Israeli Club, Aluma, is arranging a trip on Sunday, Sept. 7, to Fenelon Falls and surrounding areas.

Also there will be a movie on Tuesday, Sept. 9, at 7.30 p.m. at the Wagman Centre, Fireside Lounge, 55 Ameer Ave.

For information about these programs, contact **Ephraim Dloomy** at 449-7836.

KADIMA CENTRE

Kadima Centre is off to its exciting 1986-87 program year, open to developmentally handicapped persons, ages 18 and over.

It meets on Sundays from 2-4 p.m. and for Supper Club on Tuesdays from 4.30-6.30 p.m.

Start the year off with fun, frolic and friends at the Welcome Back From Holidays dance, open house and registration on Sunday, Sept. 7, at 2 p.m. at the centre, 100 Elder St.(Beth Emeth Bais Yehuda Synagogue).

For more information, call **Suzanne Agasee** at 636-4426.

Monday, Sept. 8

JEWISH DIABETES GROUP

At the Monday, Sept. 8, meeting of the Jewish Diabetes Group, there will be a cooking demonstration by **Esther Schwartz** entitled Sugarless Cooking for a Sweet Year and a talk by guest speaker dietician **Beth Duviner** on Fibre in Your Diet.

The time is 8 p.m. at Shaarei Shomayim Synagogue, 470 Glencairn Ave. Admission is $3. Refreshments will be served. For further information, contact Esther Schwartz at 782-2176.

DRESSING UP FOR YOM TOV

You are invited to Beth Emeth Bais Yehuda Sisterhood's opening general meeting on Monday, Sept. 8, at 8 p.m. at the synagogue, 100 Elder St.

The theme, Dressing Up for Yom Tov, will be presented by guest speaker, the fabulous **Countess Alexandra**. For a perfect view from head to toe, accessories will be on sale, including jewelry, hats, purses and hosiery. Refreshments will be served.

Admission is free for members, $2 for guests. RSVP by calling the synagogue office at 633-3838.

NEWEST ADDITION

The Biotechnical Institute of Israel will soon welcome into its ranks world-renowned scientist Edward Teller, who will be working in the new research department developing medical technical devices and support systems. Recently in Toronto, Teller was hosted at the Faculty Club, University of Toronto, by Dr. Fred Lowy, dean of medicine, U of T, and Canadian Friends of the Institute. The reception helped support scholarships for training skilled medical technicians. From left are Dr. Philip Klotz, Toronto chairman; Dr. George Wortzman, treasurer; Teller; Carol Epstein, executive director; David Samuel, secretary; and Dr Irving Koven, national director. [Ben Lechtman photo]

R & D PROJECTS

Dr. Jerome Gleekel, an authority on international affairs and an Israeli economic advisor, told a Beth Tzedec Bonds reception how Israel Bond dollars are used to fund research and development projects in Israel. From left are Joseph Kerzner, Tribute chairman; Marvin and Barbara Miller; Beth Tzedec 1986 honoree Jules Surdin; Dr. Gleekel; Pearl Surdin; Marilyn Light, Israel Bond chairman; Sylvia and Morton Pullan, hosts with the Millers, and Rabbi Benjamin Friedberg. The Tribute Dinner will take place Sept. 25. [Marie-Josee Crete photo]

Tuesday, Sept. 9

PLAY BINGO FOR SHE'ARIM

Play bingo for She'arim Hebrew Day School on Tuesday, Sept. 9, at Diamond Lil's Bingo Parlor, 10720 Yonge St., Richmond Hill. The early bird game is at 7 p.m., the regular game at 7.30.

This bingo evening is sponsored by Toronto Freedom Lodge B'nai B'rith with all proceeds going to She'arim, a Hebrew day school for children with learning disabilities.

SISTERHOOD MEETING

Beth David B'nai Israel Beth Am Sisterhood is holding its first general meeting of the season on Tuesday, Sept. 9, at 8 p.m. at the synagogue, 55 Yeomans Rd.

The guest speaker, noted educator **Selma Sage**, will discuss A Celebration of Remarkable Jewish Women in History.

Guests are welcome and refreshments will be served. In addition, the new cookbook, Enjoy, will be on sale.

NCJW STUDY GROUP

Kadima Branch of National Council of Jewish Women begins its 1986-87 session on Tuesday, Sept. 9. Come and join the study group, which offers stimulating speakers and discussions plus the opportunity to belong to an organization of dedicated women.

For further information, call **Ellen Kinrys** at 789-3722.

Wednesday, Sept. 10

ABUSE OF THE ELDERLY

An open forum on Abuse of the Elderly, a topic of great concern to our community, will take place on Wednesday, Sept. 10, at 8 p.m. at Beth Tzedec Synagogue, 1700 Bathurst St.

Panelists include **Dr. Jerry Cooper**, psychiatrist, member of the North York Task Force on the Abuse of the Elderly; **Elizabeth Podnieks**, professor, School of Nursing, Ryerson Polytechnical Institute, and **Gilbert Sharpe**, legal counsel, Ontario ministry of health. The moderator is **Eleanor Cooper**, Ontario representative of the North American Task Force on the Abuse of the Elderly.

This event is sponsored by Na'amat Pioneer Women Toronto.

JOIN THE ZAHAV CROWD!

Join the Zahav crowd! This National Council of Jewish Women group is welcoming new and old members at the opening meeting on Wednesday, Sept. 10, at 7 p.m. at Council House, 4700 Bathurst St.

Here's your opportunity to meet new people and learn about the NCJW's involvement in the community. If you are a working woman in mid 20s to mid 30s, contact **Saralee** at 927-1008 or **Lauragaye** at 225-4995.

ROLLS-ROYCE RAFFLE

Wednesday, Sept. 10, is the date of the special luncheon for the official corporate launch of the Juvenile Diabetes Foundation 1986 Rolls-Royce Raffle and Gala Evening which culminates Nov. 27.

The luncheon takes place at noon at L'Hotel, 225 Front. St. W.

Thursday, Sept. 11

LIEUTENANT-GOVERNOR TO VISIT

Lieutenant-Governor Lincoln Alexander will be visiting Pride of Israel Temple, 59 Lissom Cres., on Thursday, Sept. 11, at 7.30 p.m. The public is invited to attend.

A movie will also be presented and refreshments will be conclude the evening.

ONTARIO LUPUS ASSOCIATION

The Ontario Lupus Association Coping/Support Group meetings are held on the second Thursday of every month. These meetings start at 7.30 p.m. and take place at the Ontario Lupus Association, 250 Bloor St. E., Suite 401. The next meeting is scheduled for Thursday, Sept. 11.

For information, call 967-1414.

And What Else Is New...

SYMPOSIUM ON WOMEN AND HEALTH

A symposium on women and health entitled Aging: Changes and Challenges will be presented on Tuesday, Sept. 16, by Mount Sinai Hospital Auxiliary and the Program in Gerontology, University of Toronto.

Keynote speakers will be **Elaine Brody**, associate director of reasearch and director of human resources at Philadelphia Geriatric Centre, and **Joan Watson**, broadcaster and chairman of the Task Force on Allocations of Health Care Resources, Canadian Medical Association.

Symposium takes place from 9 a.m. to 3 p.m. at OISE (Ontario Institute for Studies in Education), 252 Bloor St. W. Pre-registration (to Sept. 9) is $15, registration at the door is $20. Morning refreshments and luncheon are included.

For information or registration, call the Auxiliary office at 586-8290.

SHEILA COPPS TO SPEAK

Sheila Copps, MP for Hamilton East, will be the guest speaker at Beth Tzedec Sisterhood's opening dinner meeting and instalation set for Tuesday, Sept. 16, at 6.30 p.m.

Couvert is $18 Sisterhood members, $22 non-Sisterhood members. Pre-paid reservations will be accepted only by Sept. 11. RSVP by calling the synagogue office at 781-3511.

KADIMA CENTRE OPEN HOUSE

There will be an open house at the Kadima Centre at Beth Emeth Bais Yehuda Synagogue, 100 Elder St., Downsview, on Sunday, Sept. 14, from 2-4 p.m., to acquaint family and friends with the special educational, recreational and social program for developmentally handicapped children, teenagers and young adults.

The Kadima School meets on Sunday mornings and the Kadima Centre on Sunday afternoons. For information, call 633-3838.

TAKE A BREAK FROM THE KIDS

Here's your chance to take a break from the kids, enjoy stimulating speakers and meet other mothers of young children. The fall session of Monday MAGIC (Mothers Against Going Incredibly Crazy) begins Monday, Sept. 15, from 9.30-11.30 a.m. at Beth Tzedec Synagogue, 1700 Bathurst St. Excellent babysitting is available.

For information, call **Judith Berg** at 782-8007.

CREATIVE MUSICAL VARIETY SHOW

The Creative Musical Variety Show (formerly Doris' Musical Variety Show), that popular group of senior entertainers from the Bernard Betel Centre for Creative Living, accompanied by pianist **Elaine Duff**, continues to perform in memory of **Doris Fleishman** as she would wish.

September performance dates include Wednesday, the 10th, at the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., at 1.30 p.m.; Monday, the 15th, at the Harold and Grace Baker Centre, 1 Northwestern Ave., at 2 p.m., and Thursday, the 18th, at Yorkdale Shopping Centre at 2.30 p.m.

For further information about this group, call 222-7422 or 222-0655.

SPACES FOR BOUTIQUE DEALERS

There are still some spaces available for dealers in the boutique area of Beth Emeth Bais Yehuda Sisterhood's annual Fall Fashion Flair and Boutique Show taking place Wednesday, Sept. 24, at

[Cont'd. on page 15]

Organizations and People

What's New

[Cont'd. from page 14]

the synagogue, 100 Elder St.

For information, call the synagogue office at 633-3838.

LEGAL AID CLINICS

North York Public Library has two ongoing programs which offer free legal advice, by appointment only.

The clinic at LINK (Central), 74 Sheppard Ave. W., is open on Tuesdays from 6.30-8.30 p.m. For appointment, phone 223-9727.

The clinic at Downsview Library, 2793 Keele St., is open Thursdays from 7-8.30 p.m. Call 636-4510 for appointment.

BETH TORAH SISTERHOOD

Beth Torah Sisterhood is holding a general meeting on Tuesday, Sept. 16, at 8 p.m. at the synagogue, 47 Glenbrook Ave.

In keeping with the theme of the meeting, Contemporary Judaica: A Flourishing Art, **Dorion Liebgott**, owner of Dorion Fine Judaica, will present a brief historical view of Judaica created in this century with an extensive discussion of hand-crafted ceremonial objects and art available today.

Everyone is welcome. For pre-registration before Sept. 12, admission is $2. Tickets at the door are $3.50. Call the synagogue office at 782-4495.

Also at this meeting hats will be available for yom tov at discount prices.

KEHILLAT AHAVAT CHESED

Kehillat Ahavat Chesed, a traditional Conservative but egalitarian minyan, is holding a Shabbat service on Saturday, Sept. 13.

Services begin at 9:30 a.m. and are held at Toronto Zionist Centre, Haifa Room, 3rd floor, 788 Marlee Ave. (corner Lawrence). Everyone is welcome.

For further information, call **Shawn Zevit** at 782-1840.

HAR ZION WELCOMES NEW MEMBERS

During the month of September, Temple Har Zion will welcome its new members. The congregation, celebrating its 15th year, has had many new members join during the summer and is prepared for an even larger number joining prior to the High Holidays.

Har Zion, located at 7360 Bayview Ave., is a totally egalitarian congregation. The emphasis is on adult education as well as a sound educational program for children.

Interested individuals can call the synagogue at 889-2252, during office hours, for more information.

VOLUNTEERS NEEDED

Jessie's Centre for Teenagers, a downtown agency providing services to pregnant women, requires volunteers for child care, cooking, reception, carpentry, fund raising and other duties.

Interested? Call **Eva** at 365-1888.

HOLY BLOSSOM SISTERHOOD

Holy Blossom Temple Sisterhood's opening general meeting is slated for Wednesday, Sept. 24. Dinner is at 6.30 p.m.

Guest speaker, **Elaine Newton**, will discuss Mrs. Portnoy Responds: Images of Women in North American Jewish Literature.

Reservations are required before Sept. 17. Charge is Sisterhood members $10, non-members $15. If you wish to come for the speaker only at 7.30 p.m., the charge is $5. For reservations, call the temple office at 789-3291.

Y COUNTRY CAMP ANNIVERSARY

If you are a former Y Country Camp staff person or camper, then the camp's board of management is looking for you. Plans are in the works for a special Y Country Camp 25th anniversary celebration for all former campers and staff. It will be one of those rare opportunities to relive exceptional and personal experiences that occurred in this resident camp located in Huberdeau, north of Montreal.

If you were one of those people who formed part of Y Country Camp's 25-year history, call the Silver Hotline (514) 335-2063 and leave your name and address. You will be notified about any and all upcoming camp celebrations.

JOB TRAINING PACKAGES

There is a big demand for jobs such as child care aide, hairdresser, health care aide, medical office assistant and word processor.

Do any of these jobs interest you, but you don't have the training? Bathurst Heights Secondary School is offering short-term, daytime job training programs with no fees for the jobs mentioned.

The school, which is located at 640 Lawrence Ave. W. (near the Lawrence W. subway), has a great many services to assist you in returning back to a school for adults.

Reserve a space in the program of your choice now. Call 789-0551 for an appointment.

TIMEKEEPERS NEEDED

Timekeepers, 16 years of age and up, are needed for a B'nai B'rith hockey league. Time would involve Sundays and some week nights.

If you are interested, call 638-5520.

AUDITIONS

Auditions are now being booked at the Leah Posluns Theatre School for advanced acting classes and musical theatre in the teen and adult divisions. Space is available in several beginners classes — creative drama for children, script-writing for teens and adults.

Classes are held after school, evenings and Sundays. For the very best in part-time theatre training, call 636-1880, ext. 230 or 271.

LZA CONVENTION IN TORONTO

At a recent meeting of the Labor Zionist Alliance Governing Council, it was unanimously agreed that the next national convention be held in Toronto. The convention is scheduled to take place in the early spring of 1987.

The committee is now working on the program to make this a most interesting convention. It is expected that delegates will come from all parts of Canada, with representatives of the United States LZA as observers.

The prime purpose of the convention is to chart the future course of the organization.

SPEECH & STROKE CENTRE

The Toronto Speech and Stroke Centre helps speech handicapped stroke survivors. Volunteers are needed to assist with a speech therapy program which runs weekday mornings Monday to Thursday, as well as some evening and weekend hours. Training and ongoing support are provided.

If you can commit yourself to three hours a week in this worthwhile program, call the Volunteer Centre at 481-6194.

for seniors

DEADLINE UPDATE

Just a reminder that the deadline for the What's New and About People columns is 5 p.m. Monday, the week prior to the issue date (i.e deadline for Sept. 18 issue is Monday, Sept. 8). I am at my desk on Mondays to receive your calls.

When Monday is a holiday, deadline is moved back to the previous Friday.

The Association of Jewish Seniors, in cooperation with Continuing Education, North York Board of Education, is offering two continuing education courses — 20th Century Events, Lessons and Consequences with **Emanuel Goldberg** and Exploring Human Sexuality with **Morry McLeod**. Both courses run on Wednesdays, 9.45-11.45 a.m. from Oct. 15-Dec. 17 at Shaarei Shomayim Synagogue, 470 Glencairn Ave. (Please note change of starting date). There is no charge for seniors 65 and over. Fee for adults 55-65 is $20. Pre-registration is required. Call **Jennie Gilbert** at 635-2860.

Shaarei Shomayim Friendship Club is planning very interesting trips in 1987 to Israel and Amsterdam, California and Miami. Start planning a wonderful holiday now! Due to extensive renovations to Shaarei Shomayim Synagogue this past summer, the popular and always enjoyable programs were temporarily discontinued. The club expects to start again immediately after the High Holidays when the building will be ready and is looking forward, in the very near future, to again welcoming old and new members. Watch for the announcement!

The Wagman Centre Self-Help Widowers Program for men over 55 years of age, widowed less than two years, meets on Wednesday, Sept. 10, from 7.30-9.30 p.m. in the Lipa and Fanny Green Library of the centre, 55 Ameer Ave. For information, call the centre at 789-5131, ext. 2271, Monday to Friday, 9 a.m. to 5 p.m.

Workmen's Circle Social Club is having a free luncheon, with all the trimmings, for all paid-up members on Tuesday, Sept. 9, at noon at 471 Lawrence Ave. W. Non-members are welcome. Guest speaker will be **Rabbi David Monson**. The Miami trip is in full swing, so if you are interested, be sure to come to the meeting and see **Shirley Grotell** or **Ethel Barnett**.

Any senior who wishes to take up singing as a rewarding hobby is welcome to join the **JCC Singers** at rehearsal on Thursdays from 9.30 to 11 a.m. in Room 221 at the Jewish Community Centre, 4588 Bathurst St. The choir trains under musical director **Esther Ghan-Firestone** with **Sara Barkin-Sandler** at the piano. The JCC Singers entertain at seniors' homes, hospitals and at communal events. For information and bookings, call the president, **Dolly Brown** at 636-9468.

At the Jewish Book Fair, **The Association of Jewish Seniors** will be presenting **Allan Gould**, author of Letters I've Been Writing, in a talk on How to Write Jewish Humor. The date is Thursday, Sept. 25, at 10.30 a.m. at the Leah Posluns Theatre, Jewish Community Centre, 4588 Bathurst St. Admission is free.

Earl Bales Seniors Place, 4169 Bathurst St. (in the park at Bathurst and Sheppard), offers several weekly events — line and ballroom dancing on Wednesdays from 7.30-9.30 p.m. with **Ada Goldblatt** assisted by **Irving Naftolin**; Rummycube on Thursday afternoons from 1-3, with **Joe and Ida Salsberg**; dancing on Saturday evenings with **Anne Soren** and **Doris Browne** and sewing alterations on Tuesdays from 10 a.m. to noon with **Bess Bernstein**. For information about all activities, call 636-7856.

The Labor Zionist Alliance Senior Citizens Club meets daily from noon to 4 p.m. at the Borochov Centre, 272 Codsell Ave. Members have a pleasant afternoon of chess, shuffleboard and cards.....Shuffleboard is also available every Tuesday evening at 7. All those interested in entering the shuffleboard tournament, contact the club at 633-8579.....The Cultural Circle meets every Tuesday morning at 10 for interesting lectures and discussions. At the Aug. 26 session, **Golda Levine** spoke about Yud Schwartzkara. On Sept. 9, **Shia Silverstein's** topic will be From Shtetl Weisberg to Sholem Asch and on Sept. 16, **Ettie Rubinstein** will discuss 100 Years of Ben-Gurion.....This year, trips to Miami of 5, 7, 9 and 12 weeks are being planned. Registration is available every Wednesday from 10 a.m. to noon at the Borochov Centre. For information, call **Libby Rafka** at 782-2059 or **Belle Naiman** at 633-5841.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

A rummage sale including used clothing, shoes, books, kitchen articles, records and such, is set for Sunday, Sept. 7, from 9.30 a.m. to 3 p.m. Admission is free and open to the community.

The Lifelong Learning Institute (LLI) is featuring several lectures at the centre in September —

The Rise of Fundamentalism with **Prof. Earl Reidy** continues on Thursday, Sept. 4 and 11, from 10 a.m. to noon.

Contemporary and Moral Issues, a sociology course with **Prof. John Maxwell** starts Tuesday, Sept. 16 through to Nov. 18, from 10 a.m. to noon.

Creative writing classes start Thursday, Sept. 11, 3-5 p.m. with **Barbara Turner** and Friday, Sept. 12, 10 a.m. to noon with **Maria Gould**.

All these courses are in cooperation with North York Board of Education Continuing Education. There is no fee for members or seniors 65 and over. Non-members under 65 are charged $2 per session. Pre-registration is important.

LLI is also sponsoring two seminars open to the public and free of charge—

Most Recent Update on Ethiopian Jewry with **Bryna Wasserman**, Canadian Association for Ethiopian Jewry, on Thursday, Sept. 4, from 1.30-3 p.m.

Your Options With RRSP Dollars, a comprehensive look at all aspects of retirement planning by an independent broker, with **Howard Fines**, on Thursday, Sept. 11, from 1.30-2.45 p.m.

Fall recreation programs starting in September include — basic bridge (10 sessions), Friday, Sept. 12 to Nov. 4, from 10 a.m. to noon; flower arranging (8 sessions), Thursday, Sept. 11 to Oct. 30, from 1-3 p.m.; tap dancing (10 sessions), Monday, Sept. 15 to Nov. 24, from 11 a.m. to noon, and calligraphy (10 sessions), Tuesday, Sept. 9 to Nov. 11, from 10 a.m. to noon. These courses are open to the community, free of charge to Centre members and North York seniors, $1 per class for others. For information, contact **Barbara Resnick** at 225-2112.

Don't forget the special presentation on Monday, Sept. 8, entitled Beautifying with Skin Care with **Lillian Goldberg**, which deals with tips for seniors and things to do and not to do. The time is 1-2 p.m. This is free of charge and open to everyone.

at the jcc

Sunday at Bloor is a series of forums held in the main lounge at the Bloor branch of the Jewish Community Centre, 750 Spadina Ave. (at Bloor). The season begins on Sept. 14 with A Place for Poetry Writers with readings by **Susan Glickman, Ann Michaels** and **Miriam Waddington**. The time is 11.30 a.m. Brunch is $4. For more information, call 924-6211.

Registration for pre-school programs — Moms and Tots, Daddy and Me, Music Factory, The Creative Dance, Kindergym, Baby Blues, to name a few — takes place Sunday, Sept. 7, at the northeast branch of the JCC, 7015 Leslie St. For information, contact **Yona** or **Jodi** at 889-0813.

If becoming a better dancer is your personal project this year, you are invited to try the Koffler Centre School of Dance, whether it's classical or modern ballet, tap, jazz, ballroom (couple dancing) or folk dancing. Call the dance office at 636-1880, ext. 261 for timetable and fee schedule.

singles

Floating Singles Congregation (25-35) begins a new season on Friday, Sept. 12, at 8 p.m. at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Meet for Oneg Shabbat service and discussion and refreshments. Meet old friends and make new ones in a congenial atmosphere.

JCC Valley Singles Centre invites you to a Coffee Break party on Sunday, Sept. 7, at 8 p.m. at a private home in Thornhill. Bring your friends and enjoy a relaxed evening. Charge is $3 members (bring membership cards please), $4 non-members. To RSVP in advance, call **Marianne** at 731-2914 or **Sally** at 889-0813.....JCC Valley Singles Centre is having a Fall Into Fall dance party on Saturday, Sept. 13, at 8.30 p.m. at the centre, 7015 Leslie St. Say goodbye to summer and hello to the fall season with music, dancing and refreshments. Admission is $4 members (bring membership cards), $6 non-members. For information, call **Sally Kerbel** or **Jodi** at 889-0813.

On Sunday, Sept. 7, at 8 p.m. **High Society** will be hosting a Meet Your Match Via Computer party. Should you wish to participate (optional), your completed questionnaire is fed into a computer which produces up to five people in the room with whom you have been matched. Results are posted on a Beshert Bulletin and that's when the fun begins. There will be dancing, videos and pizza fingers. It all takes place at Nags Head North, 7270 Woodbine Ave. (just north of Steeles, east of Leslie). Cover is $6, computer participation $1 additional. This is for 20s and 30s. Call High Society at 446-1394.

B'nai B'rith Atideynu Lodge first general meeting of the season is set for Tuesday, Sept. 9, at 7.30 p.m. at 15 Hove St. Election of the new executive will take place. New members are eligible to vote. Everyone is welcome.....The

[Cont'd. on page 16]

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Organizations and People

What's New

[Cont'd. from page 15]

lodge is also presenting a Back to School dance on Saturday, Sept. 13, at 9 p.m. at the Dunfield Club, 110 Eglinton Ave. E. Admission is $4 members, $6 non-members. For more information, call **Steve** at 489-2692.

The new co-ed singles 10-pin bowling league and social group, **Club Netanya**, meets every other Saturday evening starting this Saturday, Sept. 6. There are two divisions — ages 20-40 and 40 plus. On Sept. 6 meet at 8.30 p.m. in the party room of Playtime Bowl for an introductory meeting. Bowling for both groups will start at 9.30 p.m. Playtime Bowl is located at 33 Samor Dr. (two blocks north of Lawrence, west off Dufferin). For further information and registration (limited), contact **Howard** or **Harvey** evenings from 5-8 p.m. at 636-9468 or **Stan** evenings at 638-0747 or Playtime Bowl at 787-7421.

About People

TUTZI SEGUIN ONE-WOMAN SHOW

Toronto artist **Tutzi Haspel-Seguin** opens a 1-woman show of new paintings Thursday, Sept. 4, from 5-9 p.m. at OISE (Ontario Institute for Studies in Education), 252 Bloor St. W.

The exhibit of 30 pieces, mostly collages and watercolors, will be on view daily from 9 a.m. to 9 p.m. through to Sept. 29.

SCULPTURE EXHIBIT

Be sure to catch the sculpture exhibit of works by Torontonian **Ruth Devor Applebaum** on view at Holt Renfrew this month. The artist, who has just returned from three months work in Italy, is showing about 25 pieces, including miniatures as well as large stone and bronze abstract and figurative abstract sculptures.

99 YEARS YOUNG

When **Louis Goodman** celebrated his 99th birthday two weeks ago, he received plaques not only from **Prime Minister Brian Mulroney** and **Premier David Peterson** but also from **President Ronald Reagan** and his wife **Nancy**, courtesy of one of Mr. Goodman's daughters who lives in the U.S.

Louis Goodman

A native of the Ukraine, he came to North America in 1905 and settled in Philadelphia for three years. He then moved to Canada in 1908 and eventually brought over his mother and eight brothers and sisters.

He and his late wife **Rose (Laporter)** were married in 1913 and raised five children — **Dr. Seaburt Goodman** of Birmingham, Ala., **Phyllis Gold** of Utica, NY, **Norman Goodman** and **Milton Goodman** of Toronto and **Shirley Goldstein** of Boston.

A tailor by trade, Mr. Goodman operated a shop at Yonge and St. Clair for 40 years. After his retirement, he went back to work at the age of 80 for 1½ years as a tailor downtown. He presently lives in his own apartment with his sister in the Bathurst-Finch area.

The birthday was celebrated at a luncheon at the Primrose Club with his children, 15 grandchildren and 13 great grandchildren.

The Special Events Committee of the Bloor JCC presents The Rooftop Party on Thursday, Sept. 11, from 7-11 p.m. at the Bloor JCC, 750 Spadina Ave. (at Bloor). Tickets are $8 and are being sold at the northern JCC, 4588 Bathurst St., and the front office of the Bloor JCC. Cost includes barbecue and punch. Only 400 tickets are available and will not be sold at the door.

Attention 40 plus! **The Friendship Nook**, a social group for men and women, will be holding its opening party on Sunday, Sept. 7, at 8 p.m. at Michael's, 50 Bloor St. W. (next door to Holt's). There will be dancing and the music will reflect the taste of this group, also noshes and nibbles. Cover is $7. RSVPs are encouraged although not mandatory. Call The Friendship Nook at 446-1394.

Young Professional Club invites all singles and single parents from Southern Ontario to attend the next house party on Saturday, Sept. 6, at 8.30 p.m. at 300 Antibes Dr., Suite 1404. Admission of $2.99 includes refreshments. For information, call **Sheldon** at 783-7666.

Grand fall opening of **Beth Tikvah Chai Singles** (35 plus) will be a dance on Saturday, Sept. 13, at 8.30 p.m. at the synagogue, 3080 Bayview Ave. There will be a deejay and special refreshments. Everyone is welcome.

Jeff Perlmutar invites you to a Singles Goodbye To Summer Party on Tuesday, Sept. 9, at 8.30 p.m. at Rooney's, 2 Rosehill Ave. (2 blocks south of St. Clair at Yonge). Cover is $6. Door prize is dinner for two at Le Connaisseur.

Club Moriah, a social, recreational club for ages 20-40, is having BYOB (Bring Your Own Buddy) nights. On Tuesday, Sept. 9, there will be a cinema and social. Meet at 6.30 p.m. in the Canada Square Cinema outside lobby opposite the cashier. On Sunday, Sept. 14, there's a mystery tour and picnic at 10.30 a.m. Meet outside United Bakeries in Lawrence Plaza. For information, call **Jeffrey** at 783-3019 or **Ralph** at 731-2163. Leave a message on tape.

Strike up new friendships in your spare time. The **Singles Set** is a new 10-pin mixed bowling league which starts Monday, Sept. 8, at 9 p.m. at Power Lanes Bowling Alleys (upstairs) in the Bathurst-Finch Plaza. This is for those 40 years young and up. Opening night bowling will be for averages and the second week for setting up of teams. There will be bowling every Monday at 9 p.m. — bowl two games and out by 11 p.m. with time for coffee and socializing. Plans are for a Chanukah Roll and a banquet at the end of the season. Call **Max Berg** at 781-0555 for any further information.

AIDS — Do You Know the Facts? Join **Club Dafna Na'amat Pioneer Women**, the club for single women (25-35) on Thursday, Sept. 4, at 7.45 p.m. when the topic will be discussed by a representative of the AIDS Committee of Toronto. For details, phone **Sharon** at 653-9890.

On Wednesday, Sept. 10, at 8 p.m. **High Society** will host Toronto's first Jewish singles celebration at Xanadu, the club with telephones at each table. Numbers suspend from the ceiling. Want to dance with someone? Phone them at their table. There is a sunken dance floor and great music. Xanadu is located at 759 Mount Pleasant Rd. (near Eglinton). Cover is $7. For information, call High Society at 446-1394.

Club Kinneret singles bowling league starts its third successful season on Sunday, Sept. 7, at Playtime Bowl, 33 Samor Rd. The league, for ages 20-40, runs every Sunday at 3.45 p.m. There will be trophies awarded and social events including a weekend getaway at the end of the season. Cost is $7 per week and a $10 initiation fee. For more information, call **Janice** or **Shelly** at 633-7225 after 6.30 p.m.

British citizens to get vote

OTTAWA —

Regulations recently approved by both British Houses of Parliament will enable British citizens living in Canada to vote in British elections.

The regulations will enable British citizens in Canada who have lived in the UK and registered in the UK as electors within the previous five years to make an annual declaration. This will allow their names to be included on the electoral register in the constituency where they were registered before they went abroad and to vote by proxy at any parliamentary or European parliament election which occurs.

Declarations must be made before Oct. 10 for inclusion in next year's electoral register. For people who previously resided in Northern Ireland, the closing date is Sept. 15.

The first time a declaration is made, it has to be attested by a consular official. There is no fee for this service or for any other part of the registration process.

For further information, contact the British High Commission, 80 Elgin St., Ottawa, K1P 5K7 or phone (613) 237-1530. In Toronto to contact the British consulate-general, College Park, Suite 1910, 777 Bay St. M5G 2G2 or phone (416) 593-1267.

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VISA

Highly successful campaign opener

Advanced Gifts Dinner bodes well for UJA

TORONTO —

It was an evening of glitter and sophistication, emotion and commitment, and a black-tie crowd that numbered more than 500.

It was the 1987 United Jewish Appeal opening event, the Advanced Gifts Dinner, and when it was over it would go down in the history of this Jewish community as one of the single - most - successful-ever fund raising events.

The auspicious opening bodes well for UJA in the months ahead, at a time when increased Jewish commitment and human need in Toronto and Israel dictate the pulling of all stops as the campaign seeks to meet its goals, according to campaign officials.

Israel's ambassador to the United Nations, Benjamin Netanyahu, was the evening's keynote speaker (CJN Aug. 28). Also addressing the gathering was Major Gifts co-chairman Julia Koschitzky, who along with dinner chairman Edward Bronfman and Advanced Gifts co-chairmen Harold Lederman and Don Rafelman, set the tone for the entire evening.

As she looked over the attendance that filled the Centennial Ballroom of the Inn on the Park, Julia Koschitzky expressed feelings of pride and optimism for "the future of our people."

She was referring not only to the many young people who accompanied their parents to the opening dinner, but to the fact that despite recent headlines emphasizing Jewish divisiveness, the "UJA slogan 'We Are One' was still valid. Here we have a consensus stretching from one wall to another, proclaiming to one and all that we **are** one."

Mrs. Koschitzky also spoke of the pledge made two years ago "to double our campaign total over the next five years. Today we are at the halfway point and I'm confident we will reach our objective."

Women's Division chairman, Sheila Engel, spoke of the increasingly important role Women's Division has in the overall campaign picture raising 10% of the total.

The decor, menu, music and all the other details that make an evening such as this a warmly remembered occasion were organized and arranged by Elaine Rafelman, Anne Handelman and Shirley Lederman.

When it was all over, there were two especially pleased and happy participants in the evening's program — campaign co-chairmen Max Handelman and Adrienne Offman.

Max Handelman (right) thanks Benjamin Netanyahu following the ambassador's address at Advanced Gifts dinner which officially opened 1987 UJA campaign.

Buried Treasures gives taste of past

TORONTO —

Buried Treasures, an exhibition of rare documents and artifacts from Jewish Toronto and Ontario, presents personal and community memorabilia dating from the turn of the century to the late 1940s in the Oskar Asher Schmidt Museum in the Lipa Green Building now until Oct. 31.

"The exhibit is called Buried Treasures," says Toronto Jewish Congress Archives director Stephen Speisman, "because these artifacts are usually stored away. Our goal is to preserve these materials so they will survive for future generations to learn from."

The collection includes manuscripts and printed documents, pictorial material, tape recordings of interviews and important events, and artifacts such as clothing, religious articles, furniture and memorabilia.

"The articles in this exhibit illustrate the different experiences of Jews in Toronto and Ontario, the immigrant experience, religious life, community institutions, self-help and welfare organizations, earning a living, perpetuation of Jewish culture, and even anti-semitism that were all part of Jewish life in Toronto," says Spiesman. "This exhibit offers a taste of our past, a visually and intellectually exciting representation of our entire collection."

Reflecting the life of religious and community institutions of the period, a ceremonial key and a record book are on display from the Terauley Street Synagogue, which opened near the corner of Terauley and Agnes streets (Bay & Dundas) in 1907.

The key, about eight inches long, was made especially for the opening, and inscribed in Yiddish with the name of the person who was to use it.

Dues payments and donations were dutifully noted in the record book beside the members' names, recorded in either English or Yiddish. Dues started at 50 cents, with most contributions in the one to five dollar range.

A 1947 calendar from the Sons of David Mutual Benefit Society included advertisements from several of its members, including "Koffler's for Drugs, at College and Borden Streets — Featuring All Day Delivery," and "Shopsowitz Delicatessen, 295 Spadina Avenue."

The earliest artifact in the exhibit is a late 19th century candy-making machine, given to a young immigrant by his father before he left Russia so that he could make a living in the New World. The machine was used in the young man's home when he arrived in Toronto.

More disturbing are some of the examples of anti-semitism of the time, including a large sign decreeing "Gentiles Only" and a deed from 1931 for a piece of resort property on Lake Simcoe containing a restrictive covenant against reselling the land to Jews.

"The sign was found in the basement of the Beverley St. headquarters of Toronto Jewish Congress while we were packing for the move to the Lipa Green Building," says Speisman.

"It had been there for 40 years, and no one knew about it. It is probably one of the only such signs in existence, since it became illegal about 1943 to advertise the exclusion of any ethnic group."

The Oskar Asher Schmidt Museum is located on the 4th floor of the Lipa Green Building for Jewish Community Services at 4600 Bathurst St.

The museum is open Monday through Thursday from 9 a.m. to 4.30 p.m., and Fridays from 9 to 3. Groups are welcome, and a guide can be arranged to explain more about the exhibit and answer questions.

For group bookings, appointments at times outside the regular museum hours, or further information about the Toronto Jewish Congress Archives program, call Stephen Speisman at 635-2883.

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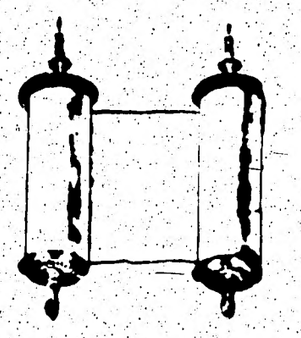
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Shoftim/Rosh Chodesh Elul

We have to see not only with our eyes, but with our hearts.

We can't be bribed by our own yetzer horahs (evil inclinations).

The Torah warned Jewish judges: "Lo tikach shochad. . . . Don't take bribes . . . for a bribe blinds the eyes of the wise and perverts the words of the righteous. . . ."

Bribes twist our good judgment.

When the Apter Rav was rabbi in Kolbishov, two litigants came before him for a din Torah. The rabbi saw that one of the parties was wrong, and the person himself knew that his argument was in trouble.

But how do you influence such a rabbi to your side? He knew the rabbi wouldn't take a bribe — God forbid. So the bad litigant snuck a sack of coins into the rabbis coat pocket that was hanging on the wall, without the rabbi's knowledge.

As the Apter Rav sat and considered the case, he suddenly felt a new sympathy for the wrong litigant's case. He saw new merit. But how was that possible? So the rabbi went out for a stroll to reconsider the matter. He put on his coat, felt into pocket and discovered the money!

Later he commented: The verse warns that a bribe can pervert the words of the righteous. . . . If the words are perverted, then how can the person be called righteous?

"But it shows that even hidden in a pocket, a bribe can twist a person's righteousness."

* * *

Every Jew is a judge — of himself. Ten times we have a din Torah — shall I do this or shall I not? What school shall I send my child. Where shall I live? How shall I live? Where shall I buy my food? How shall I spend my time? What shall I occupy my dreams with?

We bribe ourselves with yetzer horahs of money, trendiness, and good looks.

But, warns the Torah — a bribe blinds the "aynay chachomim" — the eyes of the wise, the wise eyes.

What wise eyes? Explains the Sefat Emet: every Jew has two sets of eyes, eyes of flesh and blood, and eyes of the soul, wise eyes, judgemental eyes, eyes that think.

Bribery blinds the wise eyes, the eyes that see the future, the eyes that warn: if you move to a certain area, you may be cutting yourself off from Jewish life; if you pursue a certain profession, you may be pulled away from Shabbat.

Taught our rabbis: ayzehu chacham? Who is wise? He is wise who sees what the future will bring!

* * *

One thing the future will bring is a New Year, a blessed year.

We are so fortunate. We live in a rich country. Even the poorest is like a king.

In Eretz Yisrael there are thousands of families who struggle for their daily bread; whole families of eight, nine, 10 children whose bread earner is disabled. There are young couples who need to marry, but they can't afford apartments.

God is so good to us. In honor of the new year, please donate to the Monthly Fund, c/o Rabbi Meir Uri Gottesman, 3173A Bathurst St., Toronto M6A 2B1. Every penny goes to the poor, and a tax receipt will be issued.

May all those who are ill and in despair be sent a sudden, complete refuah shleimah in the merit of our charity. Easy as ABC —

Shabbat Shalom.

Sheila Engel 1987 Women's Division chairman

New UJA head has the right stuff

By
ESTHER MEHR

TORONTO —

Warmth, an overriding optimism and enthusiasm for the job at hand, are dominant characteristics in the personal makeup of Sheila Engel.

She brings these qualities plus a wealth of leadership expertise to her position as 1987 United Jewish Appeal Women's Division campaign chairman.

A Toronto Jewish Congress Leadership Development alumnus (she was a 1983 award recipient), Sheila admits she really didn't "get into UJA" until four years ago while on a Leadership Mission to Israel.

"For the first time I understood what UJA dollars actually did in Israel. That trip turned me around completely."

Until then she had served as chairman of Jewish Information Service, was involved (and still is) as a member of the TJC Social Planning Committee and TJC executive.

While summer is a time for leisure and winding down for most people, that has definitely not been the case for Sheila and her two vice-chairmen Judy Scheininger and Joan Stevens. They could be seen week in and week out at UJA headquarters, meeting with board members and committees, organizing one of the fullest Women's Division agendas in recent memory.

And what an agenda it is:

Starting on Aug. 19, there was a Major Gifts function hosted by Shirley Diamond, with CTV Mideast correspondent Martin Himel as guest speaker. This division of $5,000-and-over contributors continues to grow, Sheila points out, with more women joining the ranks in the coming campaign. Organizers were Paula Cohen, Lynn Goodman, Wendy Litwack, Berta Lunenfeld and Ethel Solomon.

On Sept. 16, the Shalom Division sponsors a fashion show featuring the creations of Israeli designer Gideon Oberson. In charge of arrangements for the event to be held at the home of Sheila Engel, is Jeanette Massouda.

Coming up on Sept. 17 and 18 is a Boston mission, headed by Susan Goldberg.

On Sept. 24 Eleanor Wagman will host a Project 365 luncheon at which the special guest will be MPP Susan Fish. It will be chaired by Ellen Schnier.

Karen Morton and Hilary Goldenberg are co-chairing a Ramah-Chai ($1,000-and-over contributors) day on Sept. 30. Those attending will have an opportunity to view a private art collection at the offices of Joey Tanenbaum and go on to luncheon and another art viewing at the apartment of Bluma Appel.

UJA Day, the annual event to which the community is invited, will be held on Oct. 8 at Beth Tikvah Synagogue. On the evening of Oct. 7, UJA Business & Professional Women's Network sponsors a program at the same location. The topic tie-in for both day and evening is international terrorism.

Canvasser training will again have a major role in the campaign. Chaired by Sharon Polansky and Debbie Godfrey, there will be ongoing orientation sessions beginning Sept. 3 through Sept. 23.

Slated for Nov. 19, 26 and Dec. 3 are Leadership Development programs organized by Anna Koffler and Sharon Sadowski.

Sheila Engel

The continuing series of events and increasingly high Women's Division profile "will help us towards reaching our goal for a $3 million campaign this year," Sheila Engel states.

Like her predecessors, Shiela Engel is an advocate of the team effort. Each event on the Women's Division calendar, she says, has a committee working right along with the chairmen.

From Special Projects co-ordinators Susan Borden and Didi Urbach, all the way down the line, there are connecting links to the chairman and two vice-chairmen.

For Sheila and husband Jeffrey who is Home Furnishings co-chairman in the 1987 campaign, UJA is "a comfortable milieu" to be a part of.

"It's not only important, it's personally gratifying to volunteer in this capacity. I've found the people who are drawn to UJA to be special, sharing a high level of commitment."

Commitment is what Sheila Engel brings to her role as chairman of Women's Division. There's been no letup in her involvement from the time she was officially installed earlier this year.

She's taking it all in stride, as her children Alysa and Joshua, who at age 14 and 11, have already joined the ranks as worker and participant in the Walk for Israel.

In the Engel household, UJA is definitely a family affair.

NOTICE

Amalgamated Dawes Road Trustees, 3768 Bathurst St. Suite 205, Tel. 638-3711

are requesting members and their next of kin to advise us if they have any claims for plots on the following sections of the Dawes Road Cemetery.

(1) BEIZETCHINER SOCIETY SECTION O

(2) KEHILLAT JACOB CONGREGATION SECTION Q

CHARLES GOLDSBIE

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Organizations and People

Consul-General returns to Israel after four years

Departing Saguy regrets time in Toronto over

By
RON CSILLAG

Gideon and Meri Saguy

TORONTO —

One by-product of Israeli consul-general Gideon Saguy's 4-year tenure in Toronto, which expires this week, has been a newfound love of hockey. In fact, one of Saguy's most prized possessions that will go back to Israel with him and his family is a hockey stick autographed by the Great One — Wayne Gretzky.

With his term over, Israel's representative to Toronto and all points in Canada west of here, looks back on the job with fondness in these last few whirlwind days of packing, goobyes and community sendoffs. His sole regret, he admits, is that it's over.

"I enjoyed this community immensely. Everything about it is really quite amazing," Saguy told The CJN from the consulate's Bloor St. offices. "I had my hands full right from the word go, up to the last minute. It was never a dull moment."

Saguy, his wife Meri and their three children will be returning to Israel in the coming days to resume their lives in Tel Aviv. Saguy has no plans for the immediate future. As of press time, his replacement has not been announced.

Saguy arrived in Toronto in September, 1982, when the Israeli invasion of Lebanon was at its fullest boil and Israel was taking its knocks.

"It was a difficult time," he says in impeccable English tones. "Israel was getting its share of black eyes in the media and the double standard was evident. In my fours years, I never once wrote a letter to the editor. I preferred a different method."

His way involved quieter, behind-the-scenes work, aimed at bolstering Israel's image. He readily admits the role of the diplomat is really that of a public relations man. Saguy says his personal motto has been Availability and Credibility.

Imposingly tall and with a slight Churchillian way of speaking in public, he hardly missed a rally, tribute dinner or speaking engagement, especially when it involved his personal cause celebre, Soviet Jewry.

In fact, one of the many high points during his posting, he recalls, was asking a visiting Soviet colonel to relay the following message to his leaders: "Let my people go!"

And there were many other high points — last year's visits to Toronto of Israel's Sephardi Chief Rabbi Mordechai Eliyahu and Foreign Minister Yitchak Shamir among them.

"Shamir was especially impressed with meeting 800 Hebrew-speaking school children here. As a matter of fact, I would have to say that Hebrew education in Toronto is superb." While in Toronto, Saguy's two youngest children, Yonatan, 12 and Daniela Carmel, 9, attended Bialik, while his oldest, Eliana, 18, went to CHAT.

And it was Saguy's personal invitation that led Manitoba Lieutenant-Governor Pearl McGonigal to visit Israel and inspect Canada's peacekeeping contingent in the Sinai.

Although Saguy has not perceived a significant shift in Canadian policy to Israel over the four years, he has sensed an increasing anti-Israel and anti-Jewish bias in the Canadian media.

"Without mentioning names, there is no doubt anti-semitism has crept into some of the better known newspapers in Canada." As well, the Arab lobby in Canada has become larger and more influential: "They've become stronger and more vehement. But they have also relied more on a Goebbels-like attitude, the big lie technique; that the more a lie is repeated, somehow the more plausible it becomes."

It was difficult, he adds, to avoid getting involved with internal Canadian issues, like the Deschenes Inquiry into Nazi war criminals in Canada. Saguy has worked with members of the Ukrainian community in trying to defuse tensions with Jews and in assuring Ukrainian-Canadians that suspected war criminal John Demjanjuk would receive a fair trial in Israel.

He has particularly high praise for the Ontario government and especially for federal MPs from Ontario, namely Barbara McDougall, Bill Attewell, John Oostrom and Roland de Corneille, in their commitment to Israel.

In any future endeavors, Saguy says he hopes to uphold what he perceives are Israel's three main areas of preoccupation: its rich tradition, peace and progress.

Mainly, he would like to see advances made in Egyptian-Israeli relations, since he had been involved in putting together the 1978 peace treaty between the two countries.

Saguy came to Toronto in 1982 by choice, after having been offered several other postings. "I knew it was a vibrant Jewish community," he says, "and I wasn't disappointed."

Prior to his appointment here, he served for three years as head of the consular division of the foreign affairs ministry, where he was responsible for Israel's consular offices all over the world.

Saguy has had extensive experience in the diplomatic corps. He joined the foreign service after being demobilized from the Israeli army in 1951 and served in London and the U.S. before becoming Israel's first consul in San Francisco.

In 1975, Saguy, stationed in Jamaica, became Israel's first ambassador to the Caribbean countries. To this day, he keeps in touch with former Jamaican prime minister Michael Manley and only a few weeks ago, he met privately in Toronto with the new Barbadian prime minister, Earl Barrow.

Although he was consul-general, Saguy holds the diplomatic rank of ambassador.

The Toronto years weren't all work, though. There was the cultural end of things to take care of: the visit of Israel's famed Bat Dor dance troupe and the Precious Legacy displays were highlights, he says. Saguy also had a hand in helping put together a Hebrew anthology of essays by 25 of Canada's top writers. The book was published recently in Israel.

Saguy's only negative impression of the Toronto Jewish community, he allows, is that in his mind, it has not done enough to promote aliya.

Most of his support, he says, came from his wife Meri, who hosted dozens of teas and receptions and is an able public speaker in her own right.

"Israel got two representatives for the price of one," the consul quips.

"The only problem with this job is that you make a lot of friends you leave behind," Saguy notes with some resignation. "But all in all, I have no reason to complain."

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Organizations and People

"Other face of Israel"

"High tech" tour impresses

By
MOURA WOLPERT

HAMILTON —
Accentuate the positive, says Fanny Davine.

The regional director of State of Israel Bonds is tired of the adverse publicity Israel's been receiving lately and the media's constant preoccupation with internal quarrels and religious strife.

Davine was one of two Canadians — the other was Howard Karp of Halifax — to join eight regional directors from the U.S. on a 2-week "high tech" tour of Israel earlier this summer and back in her Hamilton office, she can't contain her enthusiasm.

"I've been to Israel eight times since 1966 but I've never been so impressed with what I've seen," she declares.

"We've been remiss," she goes on, "in not publicizing the progress Israel has made in the high-tech field. People just aren't aware of the other face of Israel and what they've done despite their internal problems."

Equally important is a reminder to North Americans to visit Israel.

The tourists she saw were from West Germany, Italy, Spain, South America . . . any place, she noted, except from Canada and the U.S.

Whereas tourism from Europe went up this year, tourism from North America declined sharply "due to the wave of hysteria" over terrorism, she quotes Tourism Minister Avraham Sharir as saying.

The overall decline in the first five months of this year, he told the group, averages from 35% less than last year's record 1½ million visitors, who brought in a revenue of nearly $1.5 billion. The drop in numbers from the U.S. for this period is 47%.

Fanny Davine

A new 5-year plan to develop tourism through intensive promotion and special events such as festivals and contests was outlined by director of tourist events and services Amnon Lipsin. But most important, he stressed, was getting the message across that Israelis live a normal day-to-day existence and making visitors as happy as possible so that they will not only return but bring others with them.

A highlight was a visit to Yavne and Ormat Turbines Ltd., makers of an extensive line of turbines that generate electric power from low temperature sources; self-contained, virtually maintenance-free generators for use in remote locations that are in use on every continent from villages in the Arctic to the Australian outback, and a solar-pond power plant by the Dead Sea that converts solar energy to electricity.

Equally impressive was the town, whose mayor and Member of Knesset Meir Shirit, told them of Yavne's transformation from a run-down community of 7,500 with few economic or educational opportunities when he became mayor in 1973, to a thriving city of 21,000 that he declares to be "the most beautiful city in Israel."

Davine was thrilled to hear of the recent delivery of a CAT scanner device to Joseph Brant Hospital in Burlington by a company making a wide range of medical diagnostic imaging equipment. Elscint Ltd. corporate secretary Natan Ron told the group that the hospital staff have only the highest praise for the Israeli CAT scanner, which they consider far superior to any American one, she said.

"Now, how many people here know this?" Davine demanded.

The trip left her "in awe" of Israel's "magnificent, outstanding accomplishment in her young 38 years. The time has come," said Davine, "when world Jewry has to sit up and take notice of what Israel has achieved."

The best way to help is to go and see for ourselves, she urged, "because Israel is hurting and hurting badly for lack of tourism, especially the missing North American Jews."

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4-6 p.m.	Studies in the Books of Samuel I & II Rabbi Eliezer Rokach	7-9 p.m.	Hebrew Grammar and Composition Yechiel Nahari	Yiddish Chaim Avron	Hebrew Literature Mrs. Hilda Weil	The Book of Exodus Rabbi Eliezer Rokach
		7-9 p.m.			Halacha - Laws and Customs Rabbi Akiva Egozi	

POST-CERTIFICATION PROGRAM

2-4 p.m.		7-9 p.m.	Pirkei Aggadah Dr. Yaakov Spiegel	The Study of the Bible (in English) Rabbi Howard Sacknovitz	Introduction to Oral Law Rabbi Yigal Gurvitz	The History of Anti-Semitism (in English) 1st. Sem. Only Mrs. Yael Brym
4-6 p.m.	Parshanei Hamikrah Rabbi Gad Levy	7-9 p.m.		Classroom Management (in English) Harold R. Malitzky		

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Organizations and People

Milestone of achievement

Reena celebrates its bar mitzvah

By
JEFF ROSEN

TORONTO —

Bar mitzvah traditionally is a time when young men enter a new phase of their life. So it is for the Reena Foundation. After 13 years in existence, the agency is not only celebrating its bar mitzvah, but is also playing the role of parent helping other agencies get off the ground.

To mark Reena's milestone, past honorees, friends of Reena and clients will take part in a candle-lighting ceremony at the agency's annual dinner at the Constellation Hotel on Oct. 15.

"We're celebrating an achievement," said Sandy Keshen, the agency's executive director for the past 10 years. "We've grown to maturity and now provide quality services."

The Reena Foundation began in 1973 through the combined efforts of Keshen, Rabbi Joseph Kelman, spiritual leader of Beth Emeth Bais Yehuda Synagogue, Rochelle Carrady, a concerned parent and Sam Handler, who was with Upper Canada Lodge, B'nai B'rith.

Keshen said Reena, which means hope or song, was developed to encourage developmentally handicapped people to remain in their own community.

"They should have the same opportunities as the rest of us," Keshen said.

While starting out with an annual Fun Day as its sole means of financial support, Reena's work was eventually recognized by the provincial government.

"Rabbi Kelman was always the optimist despite the financial problems which beset the agency along the way," Keshen said.

Since those early days, Reena has strived to provide opportunities for the handicapped community in all areas of life. Even before the agency was officially launched, Joe and Helen Berman were approached about the lack of recreational programming for the developmentally handicapped.

The result was Camp Reena which the Bermans purchased and gave to Reena the following year. The Bermans also gave the down payment for the first Jewish group home in Toronto, which Reena opened on Luverne Ave in December 1975 for six people.

Today Reena provides residential space for about 100 in small group settings, in addition to a day program at Reena Cartwright Resource Centre for 70 more. The majority of these clients come from Pine Ridge Centre for Mentally Handicapped which closed its doors in 1983. Keshen said 45 people are bused in daily to learn life skills.

The agency also runs Creations by Reena, a storefront operation on Bathurst, which provides training in floral design and interaction with customers and a department of client and family services as a support to families.

As well as stepping in when Pine Ridge closed, Keshen said Reena has been involved in helping many other organizations get off the ground. In 1982 Reena accepted the challenge of supporting Surex and in 1983 Reena overcame community resistance and opened Chai Tikvah group home for post-psychiatric patients. It also assisted Home Again to estabish four group homes for profoundly handicapped children and adults and opened the Jerry Turk Home over three years ago.

Outside of Ontario, Reena has helped Shalom start two group homes in Winnipeg and Tamir in Ottawa.

Rabbi Joseph Kelman
...one of Reena's founders

"The proudest moment is when other organizations start similar programs in other parts of the country," Keshen said.

Despite its own diverse programs, Keshen maintained that Reena has never taken the attitude that it was doing enough. The agency continues to grow and introduce new programs.

Keshen said as part of its plan to enhance services, they would like to open Camp Reena on a year-round basis to provide parent relief and for non-handicapped groups. The camp has nine winterized cabins, a winterized dining room and the Irving Ungerman Sports Centre.

Reena has also recently started a program for emotionally disturbed and developmentally handicapped people.

Garlic delight

TORONTO —

Ontario Men's ORT will hold a Garlic Festival on Sunday, Sept. 14, at Harborfront's York Quay Centre to raise funds for ORT and increase public awareness of ORT's work.

The event will run from 11 a.m. to 6 p.m. and will be open to the public. Food and various items will be sold and a raffle held.

The program will consist of the demonstration and sale of food, games, entertainment, a movie and various display and information booths. All games will be translated to involve garlic.

Food designer Karen Mersereau will be doing a series of cooking demonstrations and between six and eight restaurants will be setting up booth areas and selling garlic related items. Metropolitan Ice Cream is creating a garlic ice cream for the event.

A 30-minute film entitled Garlic is as Good as 10 Mothers will be shown throughout the day and a display of garlic art will be shown. The Fish Lake Garlic man, well known garlic guru, will be setting up an exhibit displaying his research on garlic.

The unveiling of a monument
in loving memory of the late
Bertha Applebaum ז"ל
will be held
Sunday, Sept. 7, 10:45 a.m.
Bathurst Lawn Cemetery
Hatzofim Section
Relatives and friends are invited to attend.

The unveiling of a monument
in memory of the late beloved
CHARLES BIRNBAUM ז"ל
dear husband of Chava, father of Anne Knecht, Ruth Birnbaum, Irving Birnbaum & Rose Harris
will take place
SUNDAY, SEPT. 7 at 10:30 A.M.
BATHURST LAWN MEMORIAL PARK
SHOMER SHABBAT SECTION
Relatives and friends are invited to attend.

The family of the
late beloved
AL GOLDBERG ז"ל
announces the unveiling
of a monument in his memory
Sunday, September 7, 11 a.m.
Bathurst Lawn Cemetery
(Beth Emeth Bais Yehuda Section)

The unveiling of a monument
in memory of
Samuel Bomza ז"ל
will be held
Sunday, September 7, 9:30 a.m.
Dawes Road Cemetery
Sons of Jacob Section
Family and friends are invited to attend.

The unveiling of a monument
in memory of the late beloved
Albert Pichosky ז"ל
will take place
Sunday, Sept. 7, 11:30 a.m.
Mount Sinai Cemetery
Pride of Israel Section, Wilson Ave.
Relatives and friends are invited to attend.

The unveiling of a monument
in loving memory of
Max Goldstein ז"ל
will be held
Sunday, Sept. 7, 11:00 a.m.
Bathurst Lawn Cemetery
Beth David Section
Relatives and friends are invited to attend.

The unveiling of a monument
in memory of the late beloved
Lesres Borovoy ז"ל
will take place
Sunday, Sept. 7, 12:00 noon
Mt. Sinai Cemetery
Shaarei Shomayim Section
Relatives and friends are invited to attend.

The unveiling of a monument
in memory of the late beloved
Isse Prosserman ז"ל
will take place
Sunday, Sept. 7, 11:00 a.m.
Mt. Sinai Cemetery
Kiever Synagogue Section
Family and friends are invited to attend.

The unveiling of a monument
in loving memory of the late
ISSY HECHT ז"ל
will be held
Sunday, Sept. 7, 10:00 a.m.
Bathurst Lawn Cemetery
Warshower Lodzer Section
Relatives and friends are invited to attend.

The unveiling of a monument
in memory of the late beloved
Samuel H. Borovoy ז"ל
will take place
Sunday, Sept. 7, 11:15 a.m.
Mt. Sinai Cemetery
Beth Lida Section, Wilson Ave.
Family and friends are invited to attend.

The unveiling of a monument
in memory of a beloved
husband, father and grandfather
YAKUB ROSENBERG ז"ל
will take place
Sunday, September 7, 12 noon
Bathurst Lawn Cemetery
(Lodzer Section)
Relatives and friends are asked to attend.

The family of the late beloved
Samuel Kochberg ז"ל
announces the unveiling of a
monument in his memory
SUN., SEPT. 14 at 2:15 P.M.
Dawes Road Cemetery
Palmerston Section
Relatives and friends are invited to attend

The unveiling of a monument
in memory of the late beloved
MOISHE EPSTEIN ז"ל
will be held
Sunday, September 7, 12:15 p.m.
Mount Sinai Cemetery
(Farband Section)
Relatives and friends are invited to attend.

The unveiling of a monument
in loving memory of
SAM WEISBEKER ז"ל
Beloved husband of Rose,
devoted father of Stan & Dena Weisbeker and
Annie & Dennis Talson and grandfather of Debra
will take place
Sunday, Sept. 7, at 11:30 A.M.
at Mount Sinai Memorial
Farband Section (Wilson & Keele)
Relatives & friends are invited to attend.

The unveiling of a monument
in loving memory of the late
Harry Lester ז"ל
will be held
Sunday, Sept. 7, at 12 noon
Beth Tzedec Cemetery
Bathurst Street

The unveiling of a monument
in memory of the late beloved
ALEC FISHMAN ז"ל
will be held
Sunday, Sept. 14, 10:00 a.m.
Palmerston Section of the
Dawes Road Cemetery
Relatives and friends are invited to attend.

Organizations and People

Public affairs beats baking cookies

Hadassah's Na'Aseh deals with weighty issues

By
MIRIAM CHINSKY

TORONTO —

"Baking cookies for bazaars, . . . that's not for us," say the members of Toronto Hadassah-WIZO's Na'Aseh chapter. This is not to decry cookie baking, but for these women, ages from late 20s right on up, predominantly career and profession oriented, a major interest is public affairs.

The chapter was founded in 1979 by women who "just wanted to get in touch with our Jewishness," but who were at the same time seeking activities different from their mothers'. They opted for public affairs, and to this end, their monthly meetings held in the evenings, feature challenging lecturers in the field.

And they don't just listen. Together with their speakers they have probed such matters as organized anti-semitism, Jews in the Diaspora (Ethiopian Jews, Jewish Mothers of the Plaza de Mayo in Argentina, South African Jews) cults and their influence on Jewish young people.

"We participate," they affirm. "You can't just come and talk to us. You talk with us! We seldom sit more than three minutes without jumping in, but our speakers love it and we love it."

They have also done an overview of Islam, . . . on their own.

When the chapter was organized seven years ago, most members lived in Toronto's downtown core. Now they are moving out in all directions. A vibrant, diverse group — singles, marrieds, from places as far flung as South Africa and Nova Scotia — they include a doctor, homemakers, a corporate lender, an advertising researcher, an artist. But they all find a caring and sharing in Na'Aseh, notes president Jennifer Hammerschlag, a homemaker who is expecting her second child.

"We are very supportive of one another," they declare.

And while they have not to date baked cookies for the Hadassah Bazaar, they have certainly contributed to the annual event, operating an information booth, promoting Israeli products, selling active wear and health foods and showcasing fitness classes.

There are chapter socials, too.

They stress however, that as busy people, they do not pressure members. Meetings are fluid, attended by a few or many, sometimes with husbands and neighbors. Individuals can be as active or passive as they please. There is certainly a concern for the ideals of Hadassah-WIZO, but no authoritative demands are made.

They want it known too, that they are only one facet of the greater organization and that Hadassah-WIZO, now in its 70th year, offers something for everyone.

A national membership drive is currently under way and, says Toronto membership vice-chairwoman Joan Kerbel, "When you join Hadassah-WIZO, there's something for the rest of your life!"

For more information phone 789-4373.

Joan Kerbel (right) and (from left) Brenda Halperin, Jennifer Hammerschlag and Jean Mishkin, three of Na'Asheh's 19 members, listen to a lecture. [Graphic Artists photo]

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YOU'VE CHANGED. WE'VE CHANGED

CANADIAN WIZO HADASSAH

Neighbors cite noise, congestion as reasons

Area residents opposing shul for Russian Jews

By
RON CSILLAG

Kehillat Shaarei Torah Synagogue.

For three years, residents in the Bayview-York Mills area opposed plans to locate the shul in a single family home at the southwest corner of Bayview Ave. and Fifeshire Rd.

There too, ratepayers were worried about traffic, parking and changes to the 4,400-square-foot building's appearance.

Congregants worshipped at the Temple Emanu-El while the wrangling continued between the residents, the city and the synagogue.

Finally last June, the sticking points were resolved and arrangements were made to use nearby churches' parking lots for overflow parking. The synagogue is expected to open later this year to about 85 families.

TORONTO —

A proposed synagogue for Russian Jewish emigres in North York has run into opposition from area residents.

Several residents in the Bathurst-Steeles area are against plans to locate a small synagogue at the corners of Rockford Rd. and Stonedene Blvd. because they fear congestion and noise.

Although North York's Committee of Adjustment has approved the conversion of an existing Hydro substation into a synagogue, opposition to the plan will bring the matter before the Ontario Municipal Board in the coming weeks.

The abandoned substation, measuring under 2,000 square feet, would serve as an ideal place for a small Orthodox shul for Russian Jews, says Rabbi Yoseph Zaltzman of the Chabad-Lubavitch Community Centre in Thornhill.

Zaltzman, who serves Toronto's Russian Jewish community in a variety of ways, told The CJN all he wants is a home for the emigres.

"You're dealing with a community that has come from a place where they were prohibited from practicing their religion. If we had a place (in Toronto), we would make feel more comfortable. The Russian community deserves that."

Zaltzman regularly leads about 25 mainly elderly Russian Jewish men in services at the Bernard Betel Centre.

Residents, mainly on Rockford Rd. and nearby Torresdale Rd., charge the shul would create parking problems and traffic in the quiet neighborhood.

"We're talking about a little *shtiebl*. It's the size of a house," Zaltzman said. He says parking wouldn't be a problem because the congregants would walk on Shabbat and the High Holidays, while during the week, there probably wouldn't be more than the 10 men required for a minyan. Zaltzman hopes that with a shul of their own, more Russian Jews, especially younger ones, would return to the religious fold.

The only changes he would make in the building would be adding washrooms, a small office, a kitchen, a mezzanine and a mechitza — a barrier between men and women. "When we grow, we'll move out."

North York Alderman Irving Chapley told The CJN that he will not officially get involved in the issue since he lives just down the street from the proposed synagogue.

But personally, Chapley said he is also concerned about bringing a religious institution into a residential neighborhood.

A North York bylaw permits religious and educational institutions in residential neighborhoods, but Alderman Bev Salmon is seeking to change that after a drawn-out battle between the city and the

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Organizations and People

The Family Heritage Project has a serious aim

By
JANICE ARNOLD

MONTREAL —
The concept is simple. Take a tape recorder and ask your older relatives about themselves. But the Jewish Family Heritage Project has a serious aim: to begin a "mass movement" within the Jewish community of Canada to document the story of their families.

And because an oral history approach is used, another goal is to promote communication between the generations, said Lillian Reinblatt, the director of the project.

The project has its origins in Israel, where a professor named Yitzchak Halbrecht of the Institute for Inter-Disciplinary Research on the Jewish Family in Israel and the Diaspora is encouraging Jewish communities around the world to record their histories. From the beginning, the project was conceived as a popular movement, not confined to only those with an academic interest in Jewish genealogy. The information gathered would rather complement academic research.

An awareness of one's past, Halbrecht reasoned, would strengthen the Jewish identity and discourage assimilation.

Halbrecht visited Canadian Jewish Congress a few years ago, and a Canadian project eventually got off the ground in January, 1985, under the auspices of CJC's National Archives and with a grant from the Jewish Community Foundation of Greater Montreal.

Although not mandatory, participating families are asked to deposit copies of their taped stories with the CJC National Archives and with the Society for Jewish Family Heritage in Israel, where the information may be used by researchers.

The project began small with three grade 6 classes at Solomon Schechter Academy. They interviewed their parents and grandparents, or other relatives, using a questionnaire guide provided by CJC. This past year, students at Bialik High School and the PSBGM's Wagar High School in Cote St. Luc. In all cases, the project was a part of the curriculum. A total of about 100 children participated, and the project is expected to be repeated this year.

This year also the second phase of the project, involving adults, got under way. Reinblatt, a sociologist, has been conducting a series of workshops demonstrating how to record family memoirs, free of charge. The 2-hour workshops focus on interviewing techniques and each participant is furnished with a kit of instructions and suggested questions.

The format outlined in the kit calls for a grandchild to interview his or her parents who will in turn interview each of their own parents, if possible. Ideally, says Reinblatt, this documentation of the family should include a photograph of each family member, with the name and date indicated on the back. The program can easily be adapted for the 4-generation family.

The grandchild begins by talking a little about himself: his age, the cities he has lived in, Jewish education, interests and ambitions, and people and events of importance to him. He should mention his brothers and sisters as well.

Forty possible questions are listed for the parents and grandparents to answer. Reinblatt emphasizes that a family should not attempt to answer all of them.

Most choose about eight questions. Also, these interviewing sessions should be done in a relaxed manner, with plenty of time allotted for reflection. The completed tape should be about 30 minutes long.

The questions cover general family biography, as well as what is headed "The Israeli Connection." The idea is to link Canadian Jewry with Israel both through emotional ties as well as through history. Children may ask their parents if they ever visited Israel, worked on fund raising projects, or how they felt when Israel became a state. Participants may, of course, choose their own questions.

The goal is to reach 500 Montreal Jewish families. The next workshop will take place Sept. 10 at 10 a.m. at CJC. Advance registration must be made with Sadie Ravitsky at CJC, 931-7531. Class size will be limited to 25 persons.

These tapes are not only of value to the families involved, said Reinblatt. "In the past and even today, documentation on Jewish values and on the Jewish historical experience has been and continues to be destroyed or is not preserved through simple neglect. There is a need for the preservation of the collective memories of a population that has been so decimated and dispersed."

The Jewish Family Heritage Project was launched as a result of the adoption of a resolution supporting an oral history program at the 1983 CJC Plenary Assembly. In Montreal, the program is being funded as a 2-year pilot project. Reinblatt is now contacting other communities to attempt to set up a coordinated national oral history program, with schools and voluntary organizations taking part.

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N York food bank needs help in order to carry on

By
JEFF ROSEN

TORONTO —
Based on its operating record this year, North York Harvest Food Bank appears to be meeting its objective of providing food to those in need. However, unless it gets some help soon, the food bank may be forced to close its doors.

"I need cheaper facilities or funding to carry on in 1987," the food bank's coordinator Loren Freid told The CJN. "As it stands, I have three options: stay in the present premises, relocate or terminate."

Freid, 25, explained that the food bank, which opened last January after a year of planning, gets food from corporations, schools and service clubs and distributes it through such groups as service agencies, churches, breakfast clubs and tenant associations. While charging a user fee of 10 cents a pound to cover expenses, Freid stressed that this is optional.

Among the food items collected are non-perishable items, meat, fish, fruits, vegetables and juices.

As well as financial assistence, Freid said the food bank also needs food. He said the summer is a difficult time to get food as schools and service clubs are closed. He said last Pesach the food bank collected almost 1,000 pounds of food from children attending the Holy Blossom Temple day school.

Freid said that based on his operating record, his organization is filling an important demand. In the past three months, he said, the food bank has distributed 40,000 pounds of food. He predicted it would distribute 100,000 pounds in 1986.

"It appears the service is necessary as the demand is there."

Freid said the idea of starting a food bank came to him a few years ago at a baseball game when he began to wonder what happened to the hot dogs that didn't get sold. Relating the experience to his brother during a visit to Winnipeg shortly after, Freid said he was put in touch with a woman who had started a food bank there. Continuing on to Regina, Freid observed the food bank in Saskatchewan's capital. From there, it was just a matter of getting the resources together with the aid of such organizations as Children's Aid and B'nai B'rith.

Freid said his original intention was to operate a "suburban awareness" food bank to increase public awareness of the severity of the hunger problem north of Eglinton. However he said it became a north Metro food bank after requests for food came in from agencies surrounding North York.

For further information on the food bank call Loren Freid at 746-8438.

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Organizations and People

Deborah Brin first full-time spiritual leader

Congregation Darchei Noam hires woman rabbi

By
RON CSILLAG

TORONTO —

Deborah Brin doesn't have to be reminded that she's a trailblazer.

As Toronto's newest rabbi, Brin, not only a woman, is a Reconstructionist rabbi, making her a double rarity. She is also currently Canada's only female rabbi.

Brin, 32 and hailing from St. Paul, Minnesota, is the new spiritual leader of the Congregation Darchei Noam, a 100-family Reconstructionist congregation located in the lower level of the B'nai B'rith Canada building at 15 Hove St. in Downsview. She comes to Darchei Noam — Toronto's only Reconstructionist shul and one of just two in Canada — in its 13th year.

"I've been here three weeks and I love it," Brin told The CJN in an interview. "When I drove up, about a half dozen members of the congregation were there to meet me and help unload the truck. But so far, I have't seen much more than Bathurst St."

Brin will be Darchei Noam's first fulltime rabbi. She will assume all spiritual duties, as well as become principal of the congregation's adult education and b'nai mitzvah classes.

A graduate of McAlaster College in St. Paul, Brin earned a Master's degree in pastoral counseling from Lasalle University in Philadelphia and went to the Reconstructionist rabbinical college also in Philadelphia. She received smicha last year. Prior to her move here, Brin worked as a geriatric chaplain at a senior citizens' community near Philadelphia.

She's excited to be at a pulpit and impressed with the Darchei Noam. "It's very much a *chavera* (informally friendly) style. A lot of people participate in services. I'll be the only one who does the d'var Torah, but for everything else, we'll take turns."

And along with the shul's part time female cantor, Phyllis Greenberg, there will no doubt be a few all-female led services.

Participation, Brin explained, is one of the keys to Reconstructionism, probably Judaism's least known branch. Founded in the 1930s by New York Rabbi Mordechai Kaplan, the philosophy stresses strong group consciousness among Jews and sees Judaism as a distinct ethnic quality rather than relying entirely on formal religious observance.

Rabbi Deborah Brin

All aspects of Judaism are considered — music, literature, dance — and the synagogue under Kaplan was "reconstructed" to be an all-inclusive community focal point: place of worship, school and recreation centre, where social and cultural programs stood side by side with worship.

The movement has not quite caught on in Canada. There are just two Reconstructionist synagogues, one here and one in Montreal. There's one in Curacao and 50 in the United States.

As for female rabbis, there are just 130 of them in the world. Only 26 of those are Reconstructionist, with two in Israel. "I hope it gets better known here," says Brin, whose grandfather was president of the shul in St. Paul where Holy Blossom senior scholar Rabbi Gunther Plaut once served.

Her mother Ruth Brin is a well known, published liturgical poet in the United States and Brin herself comes from a long line of socially involved Jews.

After the High Holidays, Brin and her congregation will likely be setting their sites on finding a permanent home for the synagogue.

"I'm really excited," she says glowingly of the pioneering work ahead of her. "It's a total adventure."

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Don't miss William Stevenson at Jewish Book Fair on Sunday, September 21, 8:30 p.m. $6.00. Call 638-3090.

Nechama Tec

"I survived World War II by 'passing' as a Christian; for three years I masked my Jewish identity and pretended to be Catholic," says Nechama Tec, who was sheltered by Christian Poles during the Nazi occupation.
"For years, I shied away from my memories. When, finally, I faced them, the same questions kept recurring: how did other Jews 'pass'? Who were their rescuers and why did they risk death for members of a despised minority, often total strangers?" What was it like to be a rescuer - or one of the rescued - is described by Nechama Tec in her new book, *When Light Pierced the Darkness: Christian Rescue of the Jews in Nazi-Occupied Poland.*
Nechama Tec has appeared on numerous TV and radio shows including Merv Griffin. She will speak at Jewish Book Fair on Tuesday, September 23, 8:30 p.m. $4.00. Call 638-3090.

Organizations and People

Maccabi meet closes on high note after poor start

Canadians capture many medals as games end

By
PAUL LUNGEN

TORONTO —
The trouble-plagued Maccabi Youth Games came to an end recently with Canadians winning their share of the silverware dished out to the best of the 2,100 athletes competing.

Toronto gymnast Richard Smith and Montreal runner Joseph Kibur led the way with three individual gold medals to their credit, while Smith added two silver and three bronze.

Other Canadian athletes earned top spots in their respective sports, competing against youngsters from the United States, Australia, Israel, Brazil, Mexico, Venezuela, Chile and Colombia.

Smith, 16, one of Canada's top-rated gymnasts in the novice division, earned the gold medal overall in the 15-16-year-old category for his performances in rings, vault, high bars, pommel horse and floor exercises.

He also took individual golds in rings and high bar, silvers in pommel horse and parallel bars and bronze in floor exercises, and vault, as well as earning a team bronze.

Fellow Torontonian Lance Soskin earned a gold in vault, silvers in high bar and floor exercises, and bronze medals in rings, pommel horse and parallel bars.

Both gymnasts were veterans of the junior competition at last summer's Maccabiah in Israel.

Other gymnasts with medals included Toronto's Thomas Moss, who earned a silver in parallel bars in the 12-14-year-old competition. Will Kopplin finished 4th.

Dov Bader, another Maccabiah veteran, won a silver in high bar while Moss finished 4th. Moss and Bader finished 4th-5th in rings.

In floor exercises, David Mayman of Winnipeg was top Canadian with a 6th place finish to go along with his 4th place in vault.

Among the 15-16-year-old girls, Winnipeg's Marsha Portnoy managed a 4th place finish in balance beam.

Over on the track, everyone was talking about Joseph Kibur, who returned to Montreal with three gold medals in the 800 metres, 1,500 m and 3,000 m in the 12-14-year-old competition. Kibur, a native of Ethiopia, was so impressive in the 3,000, he finished about 44 seconds ahead of the silver medal winner with a winning time of 9:49.2.

Stephen Beasley of Hamilton and Ryan Bloom of Montreal finished 5th and 6th respectively.

Daniel Ben Simon of Toronto took a gold in the 400 m with a time of 55.5, while Darren Greenspoon finished 6th.

In girls 12-14-year-old competition, Toronto's Melanie Craig won a gold in the 100 m sprint clocking in at 13.3 seconds, but she had to share a gold with Amanda Walzer of Los Angeles in the 200 m, whom she beat by 2/100ths of a second in the 100. Terri Schecter of Edmonton finished 6th in the 200 m and 5th in the 400 m. Cindi Cohen of Toronto finished 6th in the 400.

Still with the 12-14-year-olds, Canadians took 2nd through 6th place in the shot put. Toronto's Michelle Conway and Pam Greiner took the silver and bronze, Montreal's Michaela Sheaf finished 4th, and Torontonians Cindi Cohen and Stephanie Zwicker placed 5th and 6th.

Jarred Foubert of Hamilton won a silver in high jump with a leap of 1.45 m while Stephen Beasley came in 4th.

David Ben-Simon earned a silver in the 200 m, finishing 1/10th of a second behind the winner Guy Meretzki of Israel.

Michelle Conway of Toronto won a silver medal in the 1,500 m run for girls and 4th in the 3,000 m, while Cindi Cohen finished 6th in the 800 m. Michaela Sheaf of Montreal finished 6th in the 1,500 m.

Danny Mizrahi of Toronto managed a 3rd place bronze medal in boys shot put, while Josh Pulski of Windsor finished 4th in the 100 m sprint.

Among the 15-16-year-olds, Montreal's Michael Bross won a gold in shot put with a heave of 12.75 m while Toronto's Brian Steinhart finished 6th.

Michael Miller of Montreal won a silver in high jump with a leap of 1.70 m, while Torontonians Danny Heuman and Rob Gould finished 5th-6th.

In the boys' 200 m, Doug Lewin of Montreal grabbed a silver, finishing 3/100ths of a second behind the gold medal time. He managed a 4th place finish in the 100 m.

In the 1,500 m, Scott Burke of Toronto won a silver and the Toronto boys 4 x 100 relay grabbed a bronze medal, followed by Montreal and Windsor in 4th and 5th.

Over in girls competition, Sarah Clamen of Winnipeg placed 4th in the 100 m and 6th in long jump. Jessica Poole finished 6th in 800 m and Talya Rotem of Toronto leaped to a 4th place finish in high jump.

In laser sailing, Laura Stone of Toronto tacked her way to a gold medal, followed by fellow Canucks Adam Bookman-Kassel (Toronto), Ari Pressman of Ottawa, Ron Hansen and Jonathan Maguire of Toronto, and Adam Balinsky of Montreal, who took places 2-6 respectively.

Penina Krudgold and Danielle Levine, both of Winnipeg, won the gold and silver medals respectively in girls 12-14-year-old racquetball, while Winnipeg's Ari Posner won the gold in the boys 15-16 competition. Steve Gaines of Toronto won the bronze. Bob Stoller of Winnipeg took the silver among 12-14-year-old boys.

Toronto walloped Wilkes-Barre in the finals of boys softball by a 17-0 margin to win the gold, while the boys from Toronto settled for a bronze in volleyball action.

In boys 15-16 table tennis competition, Avi Gesser of Winnipeg teamed up with Jeff Harris of Baltimore to win the silver medal while Robyn Winograd of Windsor teamed with Leslie Rubin of Detroit to capture a bronze in girls 12-14 competition.

Over in the pool, Naomi Klein of Toronto grabbed the only girls' medal with a 3rd-place finish in the 200 m backstroke for 15-16-year-olds. Klein managed 6th place finishes in the 100 m backstroke and 400 m freestyle.

Aviva Klein finished 6th in 12-year-old girls 200 m freestyle.

Among 12-year-old boys, Toronto's Adam Scherer managed an 8th place finish in the 200 m freestyle. In the 13-14-year-old crowd, Erik Goldsilver of Toronto finished 4th in the 200 m freestyle but swam for silver in the 400 m event and for a bronze in the 100 m freestyle.

Benji Cowan of Winnipeg placed 5th in the 400 m individual medley, while among 15-16-year-olds Darren Soskin of Toronto earned a silver medal in the 200 m backstroke, a 4th in the 100 m backstroke and a 6th in the 400 m freestyle.

Toronto's Marc Marx finished 4th in both the 50 m and 100 m freestyle swims.

Despite the horrific start to the games precipitated by a torrential downpour that washed out the opening ceremonies, Bernie Offstein, overall competition chairman, said the calibre of athletics at the Games were "excellent."

"Some of the events really surprised," he said, citing gymnastics which were at "a very high level," especially the American girls.

Offstein also noted the high standards set in basketball competition (no Canadian team advanced to the medal rounds) where Los Angeles beat Israel 72-55.

Some of the communications problems that plagued the first days of the games surfaced in softball, where some teams arrived expecting to play slow pitch. The games were all fast pitch, however.

Sid Greenberg, echoing Offstein's sunny appraisal, said "from Sunday on," following the rescheduled opening ceremonies, "the competition was unbelievable."

The kids were able to compete against other top athletes, and on top of that, they enjoyed a variety of social functions each evening such as Israel night, a night that featured rock videos and a dance contest and live pop music.

Greenberg said judges from local sports federations who officiated at the sporting events commented on the high calibre of the Games.

The recently completed Maccabi Youth Games attracted the attention of European members of the Maccabi World Union who are preparing for next year's European Maccabi Games. Seen here at the opening ceremonies are (from left) Lionel Davidson, chairman of Maccabi in Great Britain, Michel Grun of Antwerp and (3rd from right) Michael Kevehazi, chairman of the World Union. [Graphic Artists photo]

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Organizations and People

"An investment in future leadership"

TJC sponsors group of four in Project Otzma

TORONTO—Four young men left for Israel recently to represent Toronto in Project Otzma, a new leadership identification and development program, Toronto Jewish Congress has announced.

Lorne Berk, Paul Goldbach, Sol Jakubowicz and Carey Fruitman join some 60 participants, aged 18-24, from Montreal and nine American cities, who were chosen as pioneers for this pilot project.

Protect Otzma, meaning strength has a 2-tiered concept of service: a year of public service in Israel, followed by a commitment to community service upon return to North America. The participants will spend their year in Israel working and studying in all parts of the country.

The group is sponsored by TJC through the Bequest and Endowment Fund. "Toronto Jewish Congress is proud to be participating in this pilot project," said executive director Steve Ain, adding that "it is an investment in the future leadership of our community."

The program is run by the Council of Jewish Federation, the association of 200 central Jewish community organizations in Canada and the United States. United Jewish Appeal, the Jewish Agency, the American Zionist Foundation and the World Zionist Organization, are cooperating in the endeavor.

"Everyone benefits from a program like this," says Toronto Jewish Congress Otzma committee chairman Dr. Harvey Zimmerman. "The participants themselves benefit, but so do the North American Jewish community and the participating federations, as they gain young leaders with direct Israeli experiences. . . . Israel benefits by having these young, committed workers serving the country.

"We were looking for high quality individuals to make the project a success," said Zimmerman. "The participants are serving this year as ambassadors from North America to Israel, and when they return home, they will be ambassadors from Israel to North America."

An exhaustive selection process resulted in the selection of four participants from the 31 applicants. The four represent a broad scope of Jewish community involvement:

• Lorne Berk, 22, of Toronto, graduated from McMaster University this year with a BA in pyschology. He was involved in Hillel at McMaster, serving as its president this past year, as well as in UJA on the McMaster campus. He has also been involved in B'nai B'rith Youth and Network. Lorne is interested in a career in Jewish education or community work.

• Paul Goldbach, 18, graduated this year from the Community Hebrew Academy of Toronto. He has been active in the Shaarei Shomayim Synagogue Youth and Young Judaea, and has worked as a swimming instructor at the Jewish Community Centre. He plans to study science at university upon his return.

• Sol Jakubowicz, 21, is also a graduate of CHAT, and is working on a BA in Sociology at York University. At York, Sol was involved in UJA and Jewish Students Network, and he has worked at the Jerusalem pavilion of Toronto's annual Caravan. Sol is interested in a career in social services.

• Carey Fruitman, 23, is from St. Catharines and recently graduated from York University with a BA in mathematics for commerce. Carey has been active in the Conservative movement and Young Judea. He has worked as a counselor at Camp Shalom and a USY advisor at Beth David Synagogue. He hopes to pursue a career in commerce, and to continue working with Jewish youth on a volunteer basis.

The program these four will encounter in Israel is an intensive one. Their first 3½ months will be kibbutz ulpan to prepare them for working and conversing in Hebrew during the balance of their stay. A week will be spent at Israel's universities before Chanukah break.

The Otzma group will spend January at a Youth Aliyah village working with young immigrants and disadvantaged youth. The next month and a half they will stay on a moshav in the Arava, living and working closely with the moshav families.

In March, the program moves to Toronto's Project Renewal partner, the village of Beit Dagan. For two months, the participants will spend the mornings working in schools, day care centres or with the elderly, and the afternoons and evenings at the community centre leading groups in sports, drama, music and arts and crafts. They will also serve as guides to visiting UJA missions from North America.

Late spring activities include an archeological trip, a Holocaust seminar, and an independent program. The group returns home at the end of June.

Project Otzma participants discuss plans for their year in Israel with Toronto Jewish Congress Otzma committee chairman Dr. Harvey Zimmerman. They are (from left) Lorne Berk, Paul Goldbach, Zimmerman, Sol Jakubowicz, Carey Fruitman.

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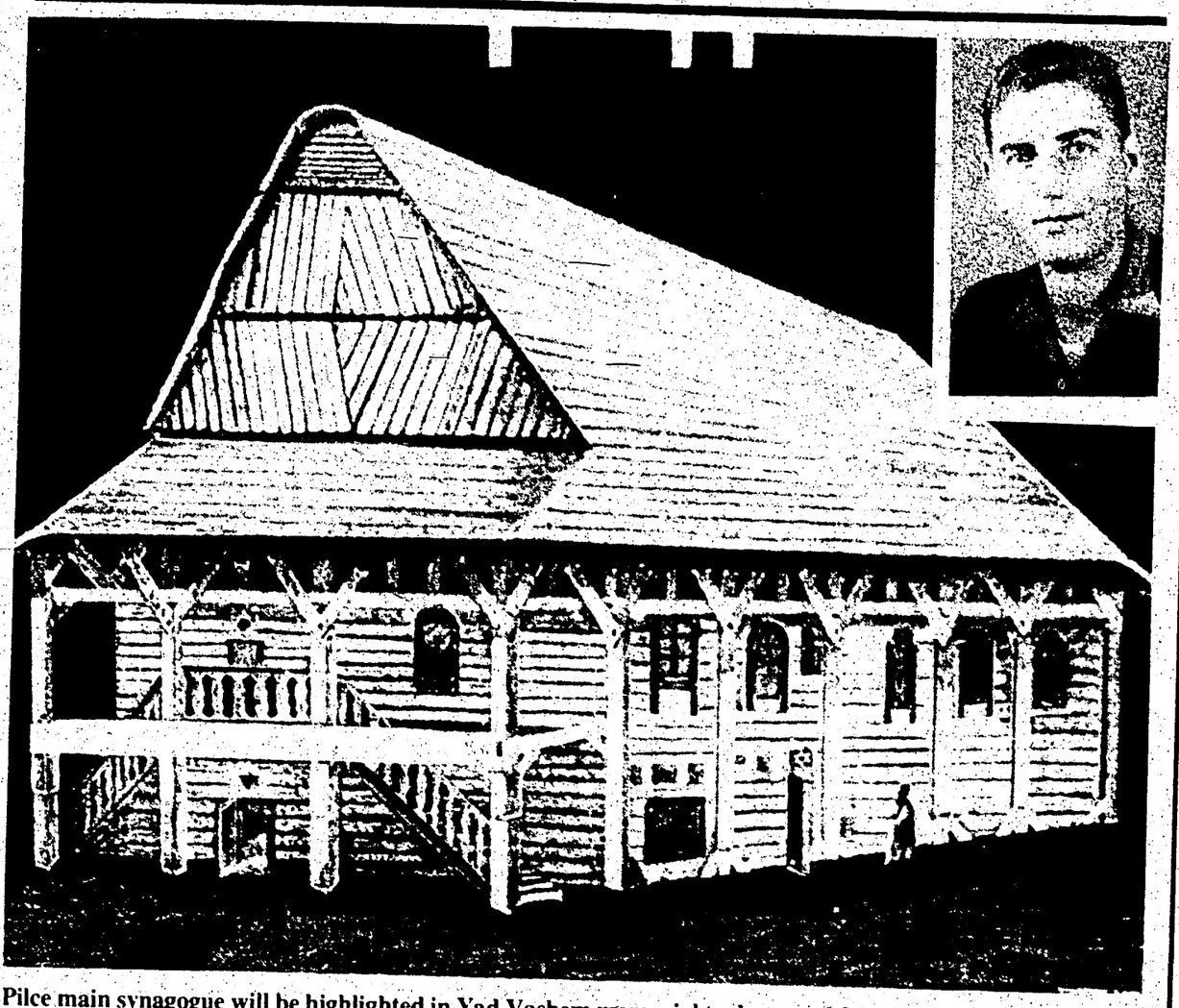

Pilce main synagogue will be highlighted in Yad Vashem memorial to destroyed Jewish community. (Inset, Joe Becker in 1945.)

Thanks to Joe Becker

Israel memorial for Pilce

By DAVID BIRKAN

TORONTO — A Toronto man has helped insure the commemoration of Pilce, his family home town in central Poland, at Yad Vashem Institute in Jerusalem.

Joe Becker told The Canadian Jewish News he received confirmation of the memorial from institute director Yitzhak Arad. It includes a picture of Pilce's main synagogue — a large wooden structure some 200 years old burned to the ground in 1944.

Pilce had a substantial Jewish community for hundreds of years. On the eve of the Holocaust, half of its populace of 4,000 was Jewish, including most of its tailors, shoemakers and merchants.

"There are about 25 families in Canada now who came from Pilce," said Becker. Becker's father Yitzhak, a community leader, was the main synagogue's gabbai.

Becker told The CJN that a preoccupation with the shul's fate impelled him to visit the town in 1983, 40 years after he had last seen it standing. Pilce mayor J. Pedworski, 86 years old, told him the shul was burned down in 1944. It was uncertain whether the Nazis had done it.

"The synagogue was constructed without a single nail or bit of iron, reminiscent of the Temple," said Becker. "Wooden doweling and pins held it together. Besides being the central area for worship for miles around, it was an attraction that Jewish visitors to central Poland went out of their way to see."

Arad told Becker that the Pilce memorial would be ner zikaron (eternal holy light) for future generations.

Screening for Shoah

TORONTO — The local new leadership division of Canadian Friends of the Hebrew University is holding a public screening of the film Shoah on Sept. 17 and 21.

Shoah, French filmmaker Claude Lanzmann's epic 9½-hour film on the Holocaust, has been labeled a masterpiece by film critics around the world.

Because of its long running time, it is being shown over two nights. Tickets are available at $18 for each half of the film. This includes cocktails and snacks.

There will be no solicitation or fund raising.

For more information, contact Canadian Friends of HU at 789-2633.

The unveiling of a monument
in loving memory of
DOROTHY ADELMAN ז"ל
takes place Sun., Sept. 7, 10:30 a.m.
Pardes Sholom Cemetery, Temple Sinai Section
Dufferin St. north of Highway 7.
Relatives and friends are invited to attend.

ISRAEL BOND NEWS CONTINUED

The Labour Zionist Alliance, is pleased to honour in conjunction with Israel Bonds, **Harry Weinstock**, the esteemed and devoted leader of the movement at a dinner in early November.

* * *

Special mention must be made of **Alex Serota**, Co-Chairman fo the Tourism Co-ordinating Committee, for his extraordinary efforts in organizing a working group of directors of community organizations and travel agents for the purpose of promoting tourism to aid Israel's economy.

* * *

The Adath Sisterhood thoroughly enjoyed a wine and cheese reception at Maskit, 134 Yorkville Avenue on August 26 and would like to extend special thanks to the owner, **Barry Wasserzug**, for opening his store for the reception.

* * *

Israel Bond Chairman for Beth Sholom Sisterhood, **Jean Beranbaum**, is delighted to announce that the ladies will be holding a "Bat Mitzvah Bonds Luncheon" to commemorate their thirteenth consecutive luncheon event. It will take place at the shul on September 15 with former CBS News Correspondent, **Robert Mayer Evans**, as guest speaker.

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ISRAEL BOND NEWS

Alex Grossman — Kurt Rothschild
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IVRI - A NEW DIRECTION FOR ISRAEL BONDS

We have been acclimatized to Israel Bonds as an investment with low yield as a partnership with Israel and mainly "naches" return, but there has been a dramatic change in the direction of Bonds. The four percent yield still remains as the grass roots of the Rosh Hashonah/Yom Kippur appeal; however, there are new instruments including a higher interest IVRI bond. IVRI is shorthand for individual Variable Rate Issue. The IVRI yield, a minimum of 6% and U.S. prime. Presently, this translates into 7% more than competitive with what the savings banks are offering. The minimum purchase for an IVRI is $10,000 U.S. which is in the range of many who may have that amount sitting in a bank.

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MAKE 1986 YOUR YEAR FOR ISRAEL

Magen David Sephardic Congregation has scheduled a reception to inform their members about the IVRI on September 8 to be hosted by **Prosper Lugassy**.

* * *

The Fashion Division Co-Chairmen, **Chris Kuzik, Jack Schwartz** and **Alex Richman**, have yet to be revealed plans to honour a renowned fashion designer in early November. Watch for soon to be announced details.

* * *

Pharmacy Division Chairman, **Vivian Maxwell**, has announced that the Pharmacy Division will honour the Jubilee Graduates of Pharmacy 1924 - 1936 at a major cocktail reception on September 24. The guest entertainer will be comedian **Joey Russell**.

* * *

The Chairman of the Legal Division, **Bert Raphael**, Q.C., and the Co-Chairman, **Ron Hoffman**, and **Jeff Kaufman**, invite members of the legal profession to join them on a delegation to Israel in co-operation with the "International Association of Jewish Lawyers and Jurists" on October 20 to November 3. For more information, please call **Joseph Kirschbaum** at the Bond office.

* * *

Shaarei Shomayim Congregation President, **Martin Sable**; Israel Bond Chairman, **Harold Spring**; and the executive of senior officers are pleased to announce that this year's honourees are **Lil and Max Sharp**. The testimonial dinner will take place on October 1 at the synagogue. A major cocktail reception is scheduled at the home of **Rosalie and Isadore Sharp**.

* * *

Beth Emeth Bais Yehuda Congregation will pay tribute to **Anne** and **Max Zuchter** on September 17 with **Dr. Sabi Shabtai** as guest speaker. In honour of the popular caterer, **David and Luba Smuschkowitz**, will host a cocktail reception on August 27. Surprise guests will be none other than **Wayne and Shuster**. Also, **Dr. Kenneth and Gloria Hershenfield** will host a cocktail reception on September 3 with **Danny Tadmore** as guest entertainer.

* * *

Beth Tzedec Congregation in co-operation with the Holocaust Memorial project, will honour Shul President, **Jules Surdin**, on September 25 with famous journalist and author, **David Schoenbrun** as guest speaker.

* * *

Barbara and Marvin Miller and **Sylvia and Morton Pullan** hosted a reception on August 19; and **Elaine and Gerald Yaffe** hosted a reception on August 28. A steering committee meeting will be held in the boardroom of **Goodman and Carr** on September 4; a special Holocaust Memorial reception will be hosted by **Cecile and Alex Fisher, Budgie and Joseph Frieberg**, and **Issie and Marylyn Light** on September 11 at the Primrose Club. The guest speaker will be **Joachim Schoenfeld**, author of "Shtetl" and "Holocaust".

* * *

Israel Bond Chairman, **Marylyn Light** encourages all committee members to attend the telethons on September 14 and September 21.

* * *

Raoul Wallenberg Yorkdale Lodge B'nai Brith will honour **Sandra and Ronnie Roth** at a testimonial dinner scheduled to take place November 1, at Beth Emeth Bais Yehuda. The launching Tribute Committee dinner was held August 21; and a reception will be held before the dinner.

* * *

The Toronto Landsmanshaften are well under way in planning their annual campaigns. The Zaglembier Society will honour **Fanny and Leib Pillersdorf** at a luncheon, September 7 at the Borochov Centre; the Wierzbniker Society will honour **Irving Kleinberg**; the Stopnitzer Society has scheduled a brunch for September 14 and the Chenstochover has scheduled a breakfast for September 21. The Stashiver Society will pay a dinner tribute to **Jenny and Joe Bloom** on the occasion of their 50th wedding anniversary on September 28 at the Adath Sholom Synagogue.

Luxury Living

Latest innovation for home entertainment

Digital TV with split screen great for sports fans

By
LORI SMITH

TORONTO — Incredible advances have been made in home video and television technology in the last decade and next month NEC Home Electronics Inc. is offering consumers yet another innovative piece of home entertainment equipment.

The company is introducing a digital television with split-screen capabilities. The unit, called the NEC DT-2680A, features a number of outstanding video characteristics, the most significant being its "picture in picture" function.

Jack Shibata, an independent consultant for NEC, explains that the set has a 26-inch screen, one TV tuner and three video input lines. New technology makes it possible to inset a small picture (7.5 inches across) in the bottom right corner of the screen. This picture may be different from the one on the main screen and can be drawn from the built-in tuner or anyone of a possible three VCRs or videodisc players that can be connected to the unit.

In addition, Shibata explains that the picture on the main screen can be swapped instantly with the smaller picture through the DT-2680A's "monitor in function."

Also the digital processing makes it possible to have three small-sized freeze pictures set in the other corners of the screen. These pictures can be rotated.

"It's particularly useful for sports viewing. If there is a baseball game on at the same time as a football game you can watch both. And when either game gets exciting you can change it to the main screen."

The unit's freeze-frame function is also useful in viewing sports. Critical plays or moments can be frozen and examined.

Shibata says that the DT-2680A will retail for approximately $2,500, making it a rather expensive toy.

He explains that the new technology involved in the unit centres on the use of a computer memory chip in the television. This computerized memory is what makes the split-screen capabilities possible.

The DT-2680A has a number of characteristics that make it appealing for home use including full-function wireless remote control; on-screen display of channels and full function; sleep timer for automatic shutoff; a 142-channel cable-ready tuner with presets; 8-pin RGB (red, green, blue) input; two monitor outputs; TV output; two audio outputs and a built-in Multichannel TV Sound (MTS) decoder for reception of stereo TV.

The set, which was featured at the Consumer Centre, will be available at selected retail outlets in October.

Colors can be a turn-on or leave you very cold

By
MONICA SEGAL

TORONTO — Ever wonder why we say that red is a "hot" color? Or why blue is described as "cold?" Thinking of changing your color scheme?

What you're about to read may sound farfetched, but I assure you that it's solid truth based on years of experimentation with unquestionable results.

Good designers are well aware of the impact of color psychology. Color what you ask suspiciously? I repeat, color psychology.

Red revs up pressure

It's not new. It's just a well guarded secret in the profession and I'm about to tell.

Red is "hot" in much the same way we describe a person with a "hot temper." In actual fact, red makes blood pressure rise as do bright pinks and mauves.

Experiments show, without a doubt, that tempers rise, edginess sets in and people feel as though their motors are revving.

Being in constant exposure to red tones affects you in much the same way that too much coffee does.

Don't believe me? Look in your closet and see how much red you own. How often do you actually wear it?

You're likely to accessorize with it, but chances are that you'll wear a red dress or sweater when you're in high spirits or want attention. Otherwise your wardrobe consists of several neutrals.

Be aware that red can cause headaches and other "psychosomatic" pains. Consider this when you're doing up the nursery in particular. Junior might surprise you and sleep for a change if you paint the walls blue.

Why blue? Because it's on the other end of the spectrum, actually calming and lowering blood pressure, thus we commonly describe it as "cold."

Green seems to be the miracle worker for relaxation and yes, I know, not everyone likes it. But you like plants, don't you? That drive into the country that you like so much is relaxing in part because you're surrounded by greenery.

If you have a job that places you under constant pressure, green is your answer. Don't laugh it off.

In a 10-year study with people who worked in life and death decision-making daily, there was a remarkable improvement in spirit when green was introduced into the workplace and home.

There are so many colors and so many shades of each that it's impossible to give you more details in one article.

However, I can assure you that color does indeed affect our lives more than you might suspect.

Ah, but you're not convinced. It sounds extraordinary, doesn't it?

Here's how to test me . . .

Cut out pieces of colored paper. Gray, black, white, red, orange, and blue. Show them to a friend. These colors do not represent clothing or furnishings and you must stress that.

Take your time

All swatches should be the same size and shape. Ask them to choose the color they prefer. If they've had an exhausting day they'll draw towards gray or blue, wanting to be relaxed.

If the day has been boring, they'll opt for the excitement of red or orange. A choice of black or white shows that they're anxious to be left alone.

Frustration will take them to the red and orange as well since these "hot" colors reflect their own moodiness.

Prove all this to yourself and think carefully when deciding on colors for home or office. I rest my case.

(Monica Segal is an interior designer and owner of Duval Interiors in Toronto.)

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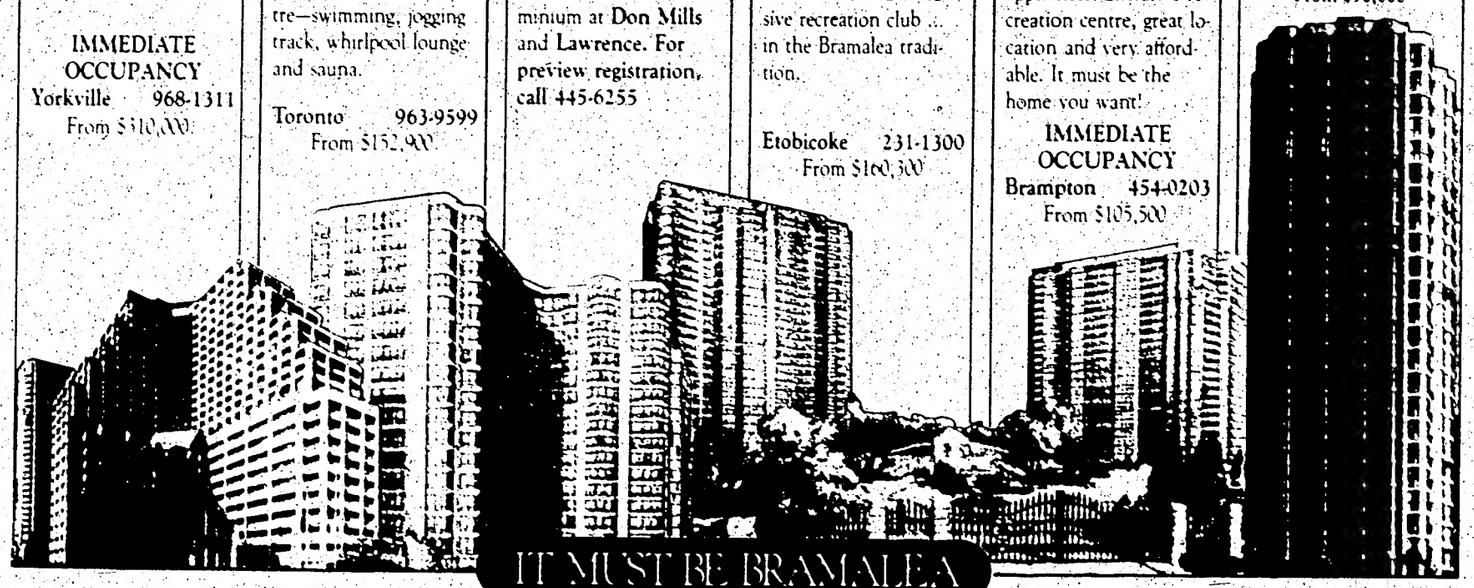


Luxury Living

Frame's helpful hints for before you buy

Comparison shopping key to purchasing gems

By
DAVID BIRKAN

TORONTO —

Gemmologist Olive Frame offers a basic rule of thumb in evaluating a gemstone, from which everything else follows: "If it's beautiful, it's expensive, and if it's ugly, it's cheap."

As a corollary, she stresses: "There are no bargains."

Frame, who is launching a course Oct. 14 on gem evaluation at the Canadian Jewellery Institute drew a gamut of would-be and past purchasers, was eager to share her knowledge with Canadian Jewish News readers about one of humankind's most fascinating pursuits.

"You can buy an emerald in Colombia for $10 or less," she said, holding up a small enameled flower stamped out of silver. In its centre was something that looked like a fragment of a broken medicine bottle. "But the stone is not going to be worth any more than you paid. This is an emerald, but neither it nor a $50 stone comes anywhere close to a more expensive emerald. The keeper of the souvenir shop may be sitting surrounded by emeralds, but he knows how much each is worth."

She adds: "Someone we know paid $1,000 for a stone in a special deal from a friend. He boasted about the bargain. His wife took the stone in to be appraised — and found it was worth $600."

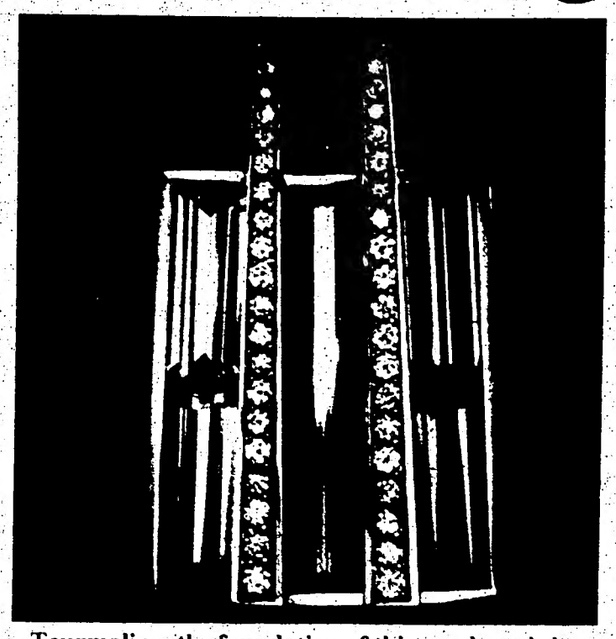
Applying some basic principles and common sense, the purchaser of precious and semi-precious stones aims to get his or her money's worth, says Frame.

Her advice is the distillation of years of Gemmological Institute of America courses, 3- and 6-hour exams; stacks of trade publications — many as sparkling, glossy and expensive-looking as the jewelry they depict — and strikingly colorful books, laboratory experience, myths and lore, and a fiery enthusiasm that burns close to the surface of her professional demeanor.

Shop at a reputable dealer, Frame insists. Putting aside the question of honesty, she points out that gemmology is a science that advances "day by day" in the discovery of new gems, the fabrication of synthetic ones, and in the tests that determine natural from manmade. "A reputable dealer can be counted on for selling properly identified gems and righting any mistake," she said. "Keep your properly itemized bill."

Would-be purchasers with no referrals would be safe to start at any shop displaying membership in the Canadian Jewellers Association, she suggested. Membership in the American Gem Society can be particularly reassuring — it signifies, among other things, a gemmologist on staff, frequent inspections, and the completion of a variety of courses and seminars by shop personnel.

Do some comparative shopping before deciding on the purchase, says Frame. "If you go into 10 stores and ask to see their best amethyst, you'll learn what a good amethyst looks like and what you can expect to pay."



Tourmaline, the foundation of this pendant, is becoming an increasingly popular gemstone, according to gemmologist Olive Frame. [Van Pelt photo]

In a colored gemstone, value is determined by:

- Color — the deeper the better.
- Sparkle, or life. A rich-hued stone without a glint in its eye is "dead."
- Cut. The sharper, more symmetrical, or rounder cut, depending on the style, the more craftsmanship has gone into the stone. Also, a well cut transparent stone "should not allow you to see the skin underneath while you're wearing it," said Frame. "It should reflect all the incoming light out." Being able to see the finger underneath means that the stone was cut to preserve its bulk. This is something she concedes as acceptable only in nearly extinct gemstones, like rubies.
- Origin. A manmade stone is usually far less expensive than a natural one, although it can be as attractive.
- Inclusions, small cavities or bits of matter appropriated into the gem's structure as it grew. Most stones of any size have them. Some, like emeralds, highlight their inclusions. Others, like diamonds, are valued less for them.
- Size.

Similar considerations determine the value of diamonds, except that shading and inclusions are emphasized.

The stone's setting is also an important factor. "Is it mass produced or handcrafted? Is it made of silver, gold or platinum? If gold, how many carats? If the setting around a main colored stone appears to be highlighted with diamonds or other smaller stones, find out if those auxiliary stones are real or imitation," she said. "To the untrained eye, cubic zirconia look like real diamonds, but they are much less expensive."

Pearls are a special case. Here, lustre, color and shape are the determinants of value. "The more of a natural sheen it has, the richer it looks, and the rounder it is, the more a pearl is valued."

A good way to shop for pearls is to have the retailer show you different qualities, at least samples of top, medium, and lowest-priced pearls. "Seeing them side by side will let you know what you're paying for," she said. Blemishes, rough texture and asymmetry detract from a pearl's value.

"A strand of freshwater pearls of poor quality costs about $50," she said. "A similarly sized strand of high quality cultured pearls can cost over $150,000. Three strands of perfectly matched pearls carry an astronomical price tag."

Odd shaped, that is, non-round pearls, are not exactly rejects. Marketed as "baroque" pearls, they too can fetch a good price depending on their lustre, color, match-ups, and taste with which they are arranged.

Buying a pearl or a diamond is much like buying other things, said Frame. Comparison shopping is the key to getting good value.

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Design, equipment for kitchens meet needs of today's lifestyles

By
LORI SMITH

TORONTO —

Kitchens have always played a significant role in home life but in the last decade they have enjoyed a renaissance of sorts. Once again they are an important part of the home; a living and working area for the family as opposed to a sterile appendage.

To illustrate this change one has only to think of the kitchens presented in current TV shows like The Bill Cosby Show and Family Ties as opposed to Mrs. Cleaver's domain on Leave it to Beaver.

The former two are meant to be used by the whole family, the latter is just a place to cook and eat.

Considering this renewed interest and enthusiasm for kitchens it should come as no surprise that design and equipment has evolved in leaps and bounds.

And it should be no surprise that people want their kitchens to meet the needs of their specific lifestyle.

Sandra Harmer, a designer at Kitchen Smyth Designs Ltd., 2026 Yonge St., explains that how the family lives must be taken into consideration.

"Entertainment needs, children and religion are all important and a designer must know about the person's lifestyle before they begin to create a kitchen."

Karen Walden, an interior designer at Kitchen Smyth, says that the key to design is lifestyle, because if the design does not match the clients lifestyle, it will be no good. "That's why ready-made kitchens are often no good. They don't match anyone's lifestyle."

Easily conquers problems

The requirements of kosher cooking provide an excellent example of the failure of ready-made to match a particular families' lifestyle.

Designed kitchens can conquer those problems easily. Harmer says that ideally a kosher kitchen will have two work triangles (a triangle is a clear traffic pattern shape between appliances, i.e., the refrigerator to the stove to the sink) or if budget and space don't allow complete duplication, one refrigerator can be used with two stoves and sink areas.

Diane Kettner, the sales manager and head designer for New World Kitchens, 366 Adelaide St. E., says that many of her clients simply request separate areas for meat preparation and dairy preparation. They also often ask for storage space for Passover dishes so they don't have to get them out of the basement each time they need them.

In terms of general kitchen design, Kettner says that often triangles are a dream because of doors, windows and big refrigerators but she tries to establish work area in a logical order.

"And I try not to break up the counter top into many little sections. Instead I keep it in one or two really cohesive areas to spread out in."

In her plans, large appliances are often placed at the end of the run of counter. Harmer says that islands are often overrated, though if they are used properly, they can be extremely functional. But

Isn't enough clearance

she says that a peninsula idea design can be extremely useful.

"Some rooms are just not big enough for islands. There just isn't enough clearance around them. But the peninsula, which is a counter with an island-like piece added to one end, is ideal." Walden adds that it gives the feel of an island, but doesn't take up the space.

With regard to cabinets and cupboards Harmer and Walden agree that the modular pieces from Europe are the best. The sizes are standardized and the finishes are first rate.

At Kitchen Smyth, an Italian line called Snaidero is used. The lines of its products are clean, sleek and very practical.

Harmer points out that the Europeans are far ahead of us in the acceptance and use of these modular units.

At New World the cabinets are made to order here in Canada. And like the European lines they offer some interesting features such as hideaway compartments for appliances kept on the counter top and cabinet enclosure of the refrigerator.

Kettner explains that the enormous influx of European units has spurred the North American kitchen manufacturers into more inovative design.

Appliances have also been revolutionized. Harmer and Walden both think the standard-sized European appliances are the best of the market. They fit flush into the counters, are attractive, innovative and easy to clean.

In terms of color, all three designers feel people are a bit afraid to use it in their kitchens. But both New World and Kitchen Smyth offer their clients a spectrum of shades to choose from.

Walden says that most people who are afraid of color will go with the silent white kitchen. "But we can use a color on it. It's like a clean palette. And we can reassure the client."

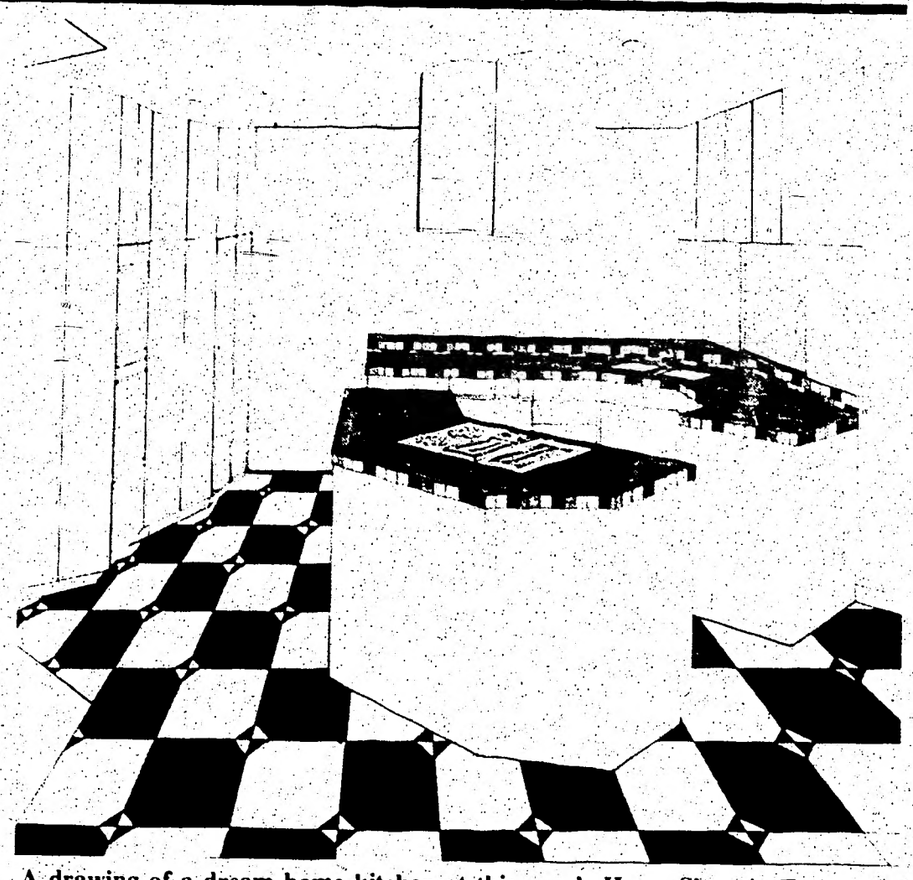
Harmer adds, "People use color in other rooms. If you like blue you'll like blue all your life so why not use it in the kitchen."

Kettner agrees and says she advises her clients to use whatever color they like; whatever color they'd like to see and be in a room of.

Harmer and Walden encourage their clients who have open concept homes to let the color flow from room to room. Kettner says she likes to pick a color for the counter and pick it up in the upholstery of the chairs, the tile or the mat of a painting or print.

And she says that tiles are very important in determining and changing the look of a room. For example a flower tile will give a kitchen a country look while a geometric patterned tile will look more modern.

Kitchen hardware has also been dramatically changed. Sinks are now made of non-stain, no-mark materials. Cabinets close with magnets and drawers are on rollers. The end result is a more convenient, attractive, livable kitchen.



A drawing of a dream home kitchen at this year's Home Show in Toronto.

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Downtown sophisticates targeted as Blooreast buyers

TORONTO —

Scheduled for completion in December, 1987, Blooreast promises to be one of the most upscale condominium buildings in all Toronto, says developer Hy Fogel.

Located at 387 Bloor St. E., near Sherbourne, Blooreast will feature some of the most luxurious interiors and amenities in modern living.

Only 75 units will be built, but already, one-third have been sold at an average $225 per square foot. Italian marble, wood floors, walk-in closets, spectacular views, appliances and thick wall-to-wall carpeting are all standard features.

"Blooreast buyers will be sophisticated 'downtown' Toronto people," says Fogel. "They know they won't be getting a backyard and they won't miss it. What they will be getting is an urban home on a ravine. And it's the ravine that makes Toronto what it is.

"It's an urban building for urban people. There's no token 7-foot strip of grass."

The 18-storey brick, glass and marble structure's highlight, developers stress, is its location. Bloor St. and the subway is in the front, with the ravine in the back.

Guest suites will be available for rental. A glassed-in party room will have complete kitchen/bar facilities. There will be two large-screen video theatre rooms, a swimming pool, billiards, tanning rooms, a library, whirlpool, sauna, large terrace and lounge.

The building's post modern architecture, handled by the firm of Jack Diamond, was inspired by art deco and will act as a "bookend" for all the smaller stores on Bloor East, just before the Danforth begins.

For more information, call Molly Silverstein at 963-8220.

Butler-in-a-Box lets you be an electronic master

By
LORI SMITH

TORONTO —

A science fiction movie was the inspiration for the Mastervoice Butler-in-a-Box, an innovative and futuristic device featured at the recent Consumer Electronics 86 show in Toronto.

Gus Searcy, the professional magician and home security whiz who invented the Butler along with computer software specialist, Franz Kavan, explains that the machine featured at the beginning of the film Demon Seed was his inspiration for his voice-activated electronic servant.

He explains that the Butler-in-a-Box is an energy management system, a security system and a labor saver. It is designed to respond to its "master's" voice and upon command perform such functions as turning lights on and off, control the thermostat and activate televisions and stereos.

The Butler is what Searcy calls "an environmental control system." A complex software program called an Artifical Intelligent Recognizer allows the device to recognize voices (up to four people can command it) and act appropriately. It can operate a total of 64 appliances — 32 by voice and 32 by time. It can also store 15 phone numbers for each of the four people who use the system.

Searcy explains that the system can be programmed to answer its master in a number of languages, in a male or female tone and even with an accent.

"It's a very human-sounding voice and that's important for a number of reasons. First of all we humans don't tolerate errors from machines and second, people make mistakes themselves. So the more human the Butler's voice is, the more forgiving we will be when it asks for a command to be repeated or apologizes for not immediately understanding a request. Also it gives it the illusion of personality."

The Butler operates via the electrical systems already in homes. Appliances and lamps are simply hooked into modules that plug into the existing outlets.

In addition to being voice activated the device also has a back control panel that allows it to be operated manually. However, the voice control system, which can be used if the person is within 15 or 20 feet of the box, offers the handicapped and elderly a new control over their environment.

Searcy says that while the device is revolutionary anyways, these two groups of people could really benefit from it.

"What if an elderly person were to have a fall in the house. If he or she could talk the Butler could be instructed to call for help."

The uses of the Butler, which will retail in Canada for $2,495, seem limitless. It can be used to turn on coffee makers, personal computers, and any other appliance. It can be programmed to turn lights and appliances on and off by timers. It has an alarm system that will not shut off until it is told to in a clear, very awake voice.

It can dial phone numbers, answer calls and even permits 2-way phone conversations without the use of the conventional handset.

And it detects intruders through the use of a built-in passive infrared sensor that can only be turned off by giving the product identification number (PIN).

The Butler-in-a-Box is manufactured by Mastervoice Electronics of Cypress, Calif. In Toronto it is available at Canadian Computerized Living, Exploring Sight and Sound, The Leading Image and Satellite Receiving Systems in Thornhill.

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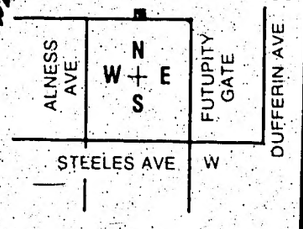

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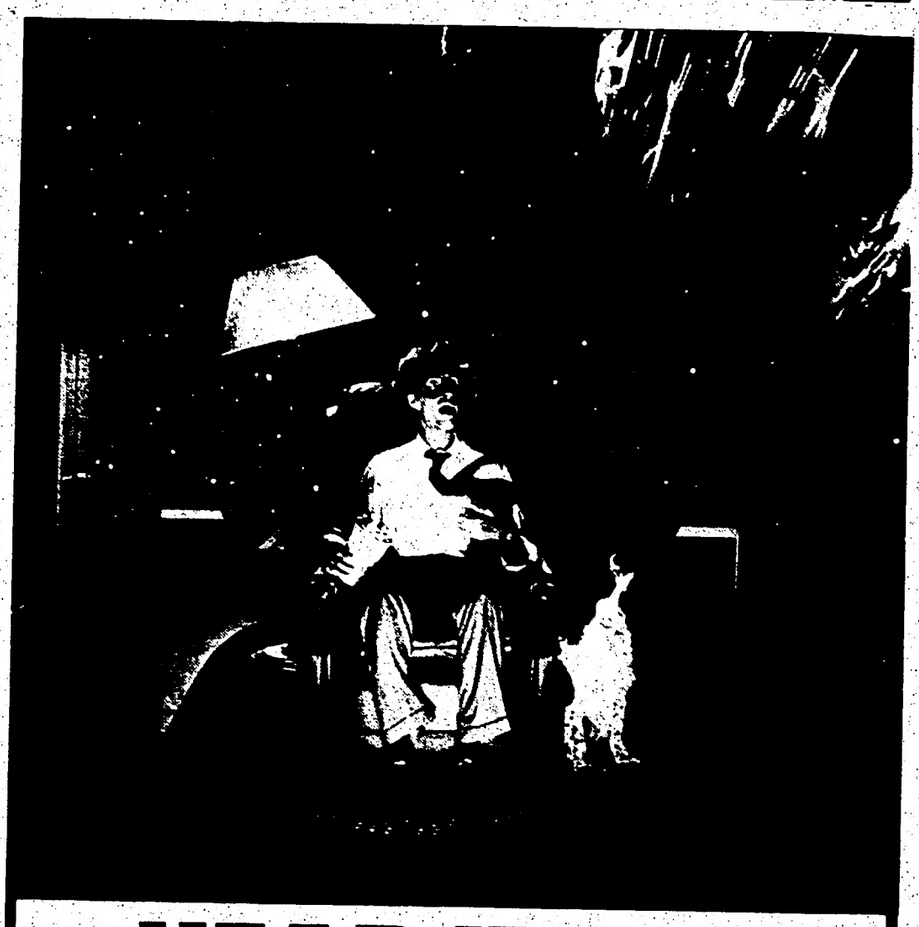

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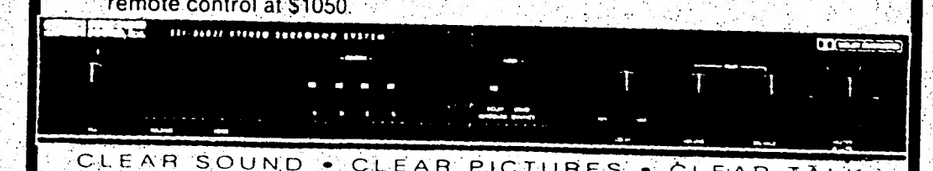

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Fabrics play a big role

Menswear for fall shows off the body

By
SAUL KORMAN

In this issue, I begin a 4-part overview of the new fashions for fall. Not everything mentioned below need be taken as an essential element of your autumnal wardrobe, but it can be used to give you some stylistic guidelines:

Suits — Are evenly divided between single- and double-breasted jackets, with standard waist buttonings. The suit silhouette is a modified "wedge": sloping from broad, softly padded shoulders and an expanded chest to a suppressed waistline and slim hips. Trousers carry a full line through the thighs, breaking to a taper at mid-calf.

Pants cuffed, buttoned

Pants are generally cuffed and buttoned for suspenders. Lapels are kept low and wide, to better emphasize one's chest and shoulders; jacket bottoms are moving away from the Italian "no vent" credo back to traditional English side and centre vents. And, interestingly enough, patterened silk squares are returning to left breast pockets.

The above suit style has been called "classic with a twist," and twists are part of the suit fabric scene as well, along with chines and light tweeds, mixed worsteds and wools.

Look too for superlight super 100 wools, such as Tasmanian wool, which can accept micro-patterning, and "sport jacket" fabrics like camel's hair, cashmere and wool velour.

Patterns range from small birdseyes and nailheads to large windowpane checks, plaids and glen plaids. Colorations basic black, white and gray play, with one color highlight thrown in — usually blue, plum, green or gold.

Sport jackets — Stick to suit silhouettes, with expanded color and pattern plays. The theme overall for fall is ease and comfort, therefore soft materials and money dimensions are of paramount importance.

Cashmere, camel's hair and melton are the favored sport jacket fabrics, with near-summer weight wools to follow.

There are also some interesting new blends of wools, linens and silks being offered for the first time as fall wear.

This season's sport jackets are best mixed with off-pattern pants, shirts and sweater vests. It is an "English Country" approach that calls for studied clothes nonchalance.

Dress shirts and ties — Standard-to-smaller collars on comfortable-but-slimmer bodies is the shirt story for fall. Boston buttoned-downs are back, but should really be set aside for casual wear ensembles.

Of greater interest than shirt dimensions is the news that summer stripes have been carried over into autumn. Generally colored darker in keeping with the season, these are nevertheless bold stripes meant to be mixed with small-pattern suits and ties.

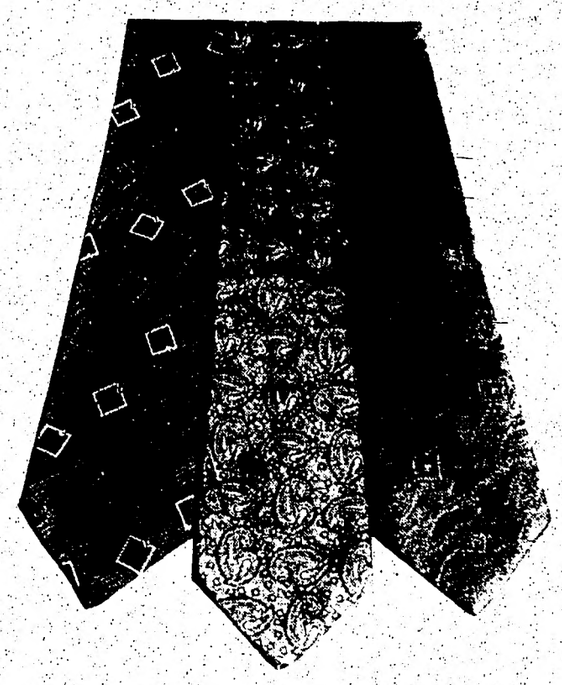
More ordinary plain or jacquard white shirts can be spiced up with the addition of a bold geometric or polka-dot tie.

Tie fabrics themselves are silk jacquards; or silk/wool, silk/satin mixes and twills.

Very bright grounds of blue, violet and green add to the attraction of paisley liberty prints, 3D art deco reliefs and heraldic medallions.

Widths grow to 8 cms., but bottlenecks are also on the fashion horizon.

(Fashion authority Saul Korman reports regularly to The CJN on current fashion trends. Korman is president of Korry's Clothiers to Gentlemen, in Toronto).



Fit to be tied are fall's new collection of cravats in paisley, liberty print, brocade and deco designs. Grounds are dense blues, greens and purples, enlivened with accents of gold, turquoise and red.

Mix it up with this season's accessories. Here, a herringbone sport jacket is grouped with herringbone slacks, overcoat and scarf, pencil-stripe shirt and paisley tie.

Suit silhouettes for fall follow a soft line through broadened shoulders and chests to slimmed waists and narrowed trouser cuffs. Patterning is bold, as in this gray wool ground with black and sand-windowpane checks.

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Arts

Baskin tells all

Book-a-week habit staggers reviewer

books

By
BERNARD BASKIN

CONFESSIONS OF A BOOK REVIEWER (I)

In the following colloquy the reviewer both asks and answers the questions.

Q. How long have you been writing reviews for The Canadian Jewish News?

A. Over a 25-year period. Recently, I found an old clipping from The CJN, a quarter of a century old, that contained one of my reviews. In the early years they appeared sporadically, but over the past decade they have appeared weekly, except for an occasional omission. There have been four CJN editors during this time-span.

Q. How many books have you reviewed during this time?

A. I have no accurate count, but I estimate that somewhere in the neighborhood of 700 to 800. This is an astonishing number and I am staggered when I look back and consider the sum and variety of books that I have discussed with my readers.

Q. How do you decide which books to review?

A. From the beginning it was determined by the editorial board that the reviews should deal with books of Jewish interest. This rule has been generally followed. But I have also dealt with books that I felt were of broad general interest. Publishers are kind enough to send me catalogues of forthcoming books from which I indicate my choice for review. Many of these books are eventually forthcoming. Perhaps a third of the volumes I review are not available from publishers and these I purchase.

Q. How do you find time for a review every week?

A. It requires a disciplined regimen of several hours of reading a day. Sometimes it is necessary to find this time in the early hours of the morning. It is a task that requires unremitting effort. Of course, occasionally, unexpected obligations get in the way and a deadline is missed. But this hasn't occurred too often.

Q. Do you really read every book from cover to cover?

A. This is the most common question I encounter. The reviewer has a moral responsibility to approach every book honestly and without preconceptions, to read it thoroughly and to consider it thoughtfully. I never forget that it takes a long time to write a book and am aware of the eager expectations of the author. I try to be guided accordingly.

There are some books — especially non-fiction — where the theme, intention, style and conclusions are pretty obvious from even a cursory examination. Occasionally, with a book of this kind it is possible to save time and effort by some judicious skimming. This is in keeping with the old dictum of Francis Bacon, "Some books are to be tasted, others to be swallowed and some few to be chewed and digested."

Q. You don't write many negative or pejorative reviews.

A. I deal with only one book a week. As time went on it seemed unwise to discuss unworthy books, those I could not approach in a positive or favorable fashion. If I find that a book is lacking in interest, tawdry and meretricious I cast it aside and pick up a more likely candidate. There is no shortage of books. With so many fine books to be read, so much to be studied and known, there is no need to bore ourselves with rubbish.

Q. Are you pestered by authors? Would-be authors? Publishers?

A. To a limited degree. There are authors who ask me to read manuscripts — some of them of great length. From time to time publishers importune me to highlight one publication or another. Some authors are displeased to learn that I do not review books that are not written in English, slim volumes of poetry from esoteric publishers and works of a polemical nature that are of little interest to a large audience.

From time to time, I am forced to forego a review because the book is not available in local bookstores.

• **To be continued.**

Horror, tragedy mark The Fly

By
SHELDON KIRSHNER

TORONTO —

David Cronenberg, the Toronto horror flick specialist, has come up with a film that is humorous, horrific, sad and ultimately tragic.

The Fly, a remake of the 1958 classic starring the inimitable Vincent Price, has been turned into a polished melodrama by Cronenberg, who has churned out films like *Shivers*, *Scanners* and *The Brood*.

The Fly, in which Cronenberg appears briefly as a surgeon in an operating room, is about a scientific genius, Seth Brundle (Jeff Goldblum), who attempts to shatter known concepts of time and space through the medium of machines that "will change the world."

Brundle's teleportation pods, which strongly resemble designer phone booths, are strictly experimental. Veronica (Geena Davis), his ravishing new girlfriend, a science journalist, is impressed by his phantasmagoric invention, but she urges him to be cautious.

Yet Brundle, in a drunken fit of jealousy inspired by his mistaken belief that she is sleeping with her editor, abandons caution to the wind and inserts himself into one of his pods.

Unbeknown to him, a common house fly settles into the pod as the lights flash on. Disastrously enough, he is genetically and molecularly fused with the fly.

At first, he doesn't notice the gradual but hideous changes in his body. Indeed, he revels in his new ability to perform acrobatics effortlessly and sex endlessly.

But Brundle soon becomes aware that a catastrophe of the first order has afflicted him.

Cronenberg's light touch, combined with Goldblum's capacity to poke fun at the impending doom, initially produce a sense of hilarity. But this is replaced in no time at all by mounting horror and, finally, pathetic tragedy.

As in all his previous films, Cronenberg here is obsessed by blood, flesh and gore. His obsession will not be appreciated by everyone, but one must give him credit for some pretty spectacular special effects.

Probably the most gruesome one is when Brundle, his skin covered in scabs, sores and scales, sheds his semi-human appearance and becomes a fullblown fly.

It is quite a moment in the history of cinematic horror.

The Fly, now playing at Famous Players theatres, is a technically accomplished film that will keep your eyes riveted on the screen.

It is never silly or pretentious, and it ends with a bang rather than a whimper.

Theatre season at Leah Posluns kicks off Oct. 30 with Cabaret

TORONTO —

Reva Stern, artistic director of the Leah Posluns Theatre, has announced the shows for 1986-87 10th anniversary season.

Kicking off the season will be **Cabaret,** the bawdy and thought-provoking play set in Berlin, 1929. Robert Rozen, praised for his hit portrayal of Kuni Leml, will star in Cabaret as the master of ceremonies. The play opens Oct. 30.

Beginning Nov. 27, Leah Posluns will present the 1-man show **Sholom Aleichem,** with Nehemia Persoff in the title role. Persoff, co-star of the movie Yentl, will retell and recreate some of the wonderful Sholom Aleichem stories of Russian Jewish shtetl life in the last century.

Opening Jan. 29 will be William Mastrosimone's psychological thriller **Extremities,** a drama about power and revenge. Susan Hogan of the television show Nightheat will star.

To cap the season, two of the following three plays will be staged:

Big Al, by Susan Nanus, author of Broadway's Survivors, tells the story of family love, identity and the power struggle between generations.

The musical **First Step,** conceived by and starring Eddie Mekka, recreates the life of Nicky Deluca and the Nicky Deluca Dance Studio in the New York City of the 1970s.

Another musical, **Applause,** is a show about show business and based on the film All About Eve.

Show number 4 will open March 5 and show number 5 will open May 7.

"In just a decade," says Stern, "we've come a long way in providing entertainment, controversy, excitement and pleasure to a loyal and growing audience."

Performances at the Leah Posluns Theatre are Tuesday, Wednesday, Thursday, Saturday and Sunday at 8 p.m. with a Sunday matinee at 2 p.m.

For information about ticket prices, call 636-2720 or 630-6752.

Nonagenarian joins vets at Sunnybrook puppet show

TORONTO —

For the first time, 50 veterans of Sunnybrook Medical Centre will be demonstrating their capabilities as performers in a world premiere puppet play, titled *It's So Nice To Have A Wolf Around The House*.

A 92-year-old man will be among the 50 veterans of World War I and II, many of them in wheelchairs, who will participate in this children's production.

The puppeteers will stage their show at 2 p.m. Sept. 18 at Sunnybrook Medical Centre, K Wing, Town Square, 2075 Bayview Ave. near Blythewood. Admission is free.

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Speaker to "voice" opinions

Kellerstein to discuss history, music at Book Fair

music

By
RICK KARDONNE

Singer Faye Kellerstein, well-known in Toronto both as a soloist and duet vocalist with guitarist-singer Bluma Schonbrum, will speak on Jewish History Through Music at the Jewish Book Fair 10 p.m. Sept. 23 at the Leah Posluns Theatre.

Kellerstein was born in post-war Germany in a town near Stuttgart called Aalen and lived with her parents in a refugee camp. Her first language was Yiddish. Her father was a Baal Kriah (Torah chanter) and brought this skill to Canada.

By the age of 10 she was helping her father teach bar mitzvah students. He had to have an operation on his vocal chords and was not allowed to speak for many months and so she became his "voice" to teach his students at Shaarei Shomayim.

She then says, "My students were older than I. From this experience, I became a perfectionist like my father (Philip Zucker, now in his 26th year as Baal Kriah of Shaarei Shomayim), and would not let the slightest error in reading, singing or emphasis go by without correcting it."

Kellerstein and her sister Shirley (Stutz) then sung at weddings in their youth. But after that, Faye did not sing in public until in her 30s. Then, she joined several Jewish choirs and studied under the late Charles Jordan.

Faye, married to dentist Dr. Martin Kellerstein and the mother of three, has performed at the Royal Ontario Museum Precious Legacy exhibit last year, as well as in frequent other communal functions both public and private.

She was also featured as vocalist on CBC-FM's morning program in a series entitled Women in the Bible, last year.

Kellerstein's talk at the book fair is sponsored by the Bernard Betel Centre for Creative Living.

Faye Kellerstein

* * *

Ethel Merman, born Ethel Zimmerman, was the greatest American Jewish stage singer prior to Barbra Streisand. Best known for her role in Gypsy, Merman expertly combined earthiness with elegance.

Now, a stage portfolio of her life and songs will open Sept. 11th in Toronto at the Teller's Cage Dinner Theatre. Libby Morris, a much-respected Canadian singer and sister of the late Paul Kligman, will portray the immortal Ethel—who died not too long ago at a ripe old age. For further info call the Teller's Cage.

* * *

The ambitious musical endeavors of Cantor Benjamin Maisner and the Holy Blossom choirs and backup musical ensembles are now on tape.

They include Ralph Schlossberg's Hallel: Psalms of Praise, premiered last Dec. 8, Morton Gold's Songs of Triumph, Poems of Moses Celebrating the Crossing of the Red Sea, Richard Newman's Friday Evening Sephardic Service, Our Musical Heritage I: The Yiddish Lied, from Folk to Art Song, and The Joy of Singing.

The sound quality on the tapes is better than that of the live performances in the Holy Blossom Temple with its inadequate acoustics. For more information on the tapes, call Holy Blossom, 789-3291.

A sad commentary on marriage

Heartburn falls short of promise

By
SHELDON KIRSHNER

TORONTO —

Mike Nichols' film about modern romance and marriage, *Heartburn*, starts promisingly and falters as it nears the finish line.

Based on Nora Ephron's novel, Heartburn glitters with brilliant promise as it gets underway. But midway through the proceedings, it breaks down and never really recovers. Which is a pity, because several highly talented people are involved in this film.

Nichols, the director and co-producer, has a reputation that rests on *Who's Afraid of Virgina Woolf?*, *The Graduate*, *Catch-22* and *Carnal Knowledge*.

Meryl Streep, who plays the role of Rachel Samstat, a New York food writer, is a two-time Academy Award winner. And Jack Nicholson, who portrays Mark Forman, a Washington columnist, is no less talented: he, too, has won two Oscars.

Heartburn, which features a cameo performance by Czech film director Milos Forman, is the story of love that sours.

Rachel meets Mark at a fashionable post-wedding party in New York City. Both are divorced and both are seeking true companionship. The conversation they have is fairly innocuous, being about one of Rachel's columns on ice cream, but it is enough to get their relationship-to-be going.

Before we know it, Rachel and Mark are in bed, watching the late night movie. Mark obviously likes Rachel very much and he is particularly impressed with the spaghetti carbonara she's whipped up for the occasion.

Despite severe misgivings, she decides to marry Mark, a known philanderer. She loves Mark, but she has no illusions about marriage. And Rachel, who seems vaguely Jewish, knows she will miss New York bagels in their new home in Washington.

The tension between them is not long in coming. It surfaces after they start refurbishing a rundown townhouse in Washington's smart Georgetown neighborhood, and comes to a head when Rachel, seven months pregnant with their second child, accidentally discovers that dear Mark is having an yet another affair.

Heartburn, which contains some really funny moments, is for the most part a sad and not very hopeful commentary on the state of marriage today. Now playing at the Famous Players chain, the film works well as Rachel and Mark set up their lives against the backdrop of domestic bliss and lazy afternoons with good friends, but deteriorates into a boring monotone as the crisis in their relations worsens.

Meryl Streep, an actress of amazing versatility and acute intelligence, is by turns physically stunning and downright dowdy. But strangely enough, the film does not exploit the full range of her talents.

Jack Nicholson, a perpetual leer on his face, appears lost in Heartburn. He mumbles some fine, winning lines, but his heart is not in it.

Richard Masur, Stockard Channing and Catherine O'Hara provide solid secondary performances as Rachel's and Mark's friends, but they do not affect the basic quality of Heartburn, a film that could have been great had everything clicked into place.

Plaut to launch his first novel

TORONTO —

Rabbi W. Gunther Plaut, author of the soon to be published novel *The Letter*, will speak on "The Novelist as Historian," Sunday, Sept. 21, at 1:30 p.m. at the 10th annual Jewish Book Fair.

Rabbi W. Gunther Plaut

The rabbi's first novel, a suspense story, will be launched officially at a party at Holy Blossom on Wednesday, Sept. 17, at 8 p.m. Prof. Elaine Newton will introduce the book, and actor Al Waxman will read passages from it. The public is invited.

The story concerns a letter written by Hitler during World War II and a chase across the continent by the finder of the letter and those who are pursuing him.

Plaut's related Book Fair topic will consider "the use of fiction in order to convey historical truth . . . this is a genre in which fiction can also reflect the truth," he says.

After some 15 serious works of non-fiction, the rabbi said he was motivated to write The Letter in part "by the desire to bring one burning issue of our time to the public in the form of a novel instead of non-fiction." He declined to reveal what that issue was preferring "to save it for the Book Fair discussion."

The Letter is being published by McClelland and Stewart. It will retail at $22.95.

Plaut's lecture at the Book Fair is sponsored by Holy Blossom Sisterhood and admission is free. It will be given in the Leah Posluns Theatre at the north branch of the JCC, 4588 Bathurst St.

For more information on other Book Fair events, phone (416) 638-3090.

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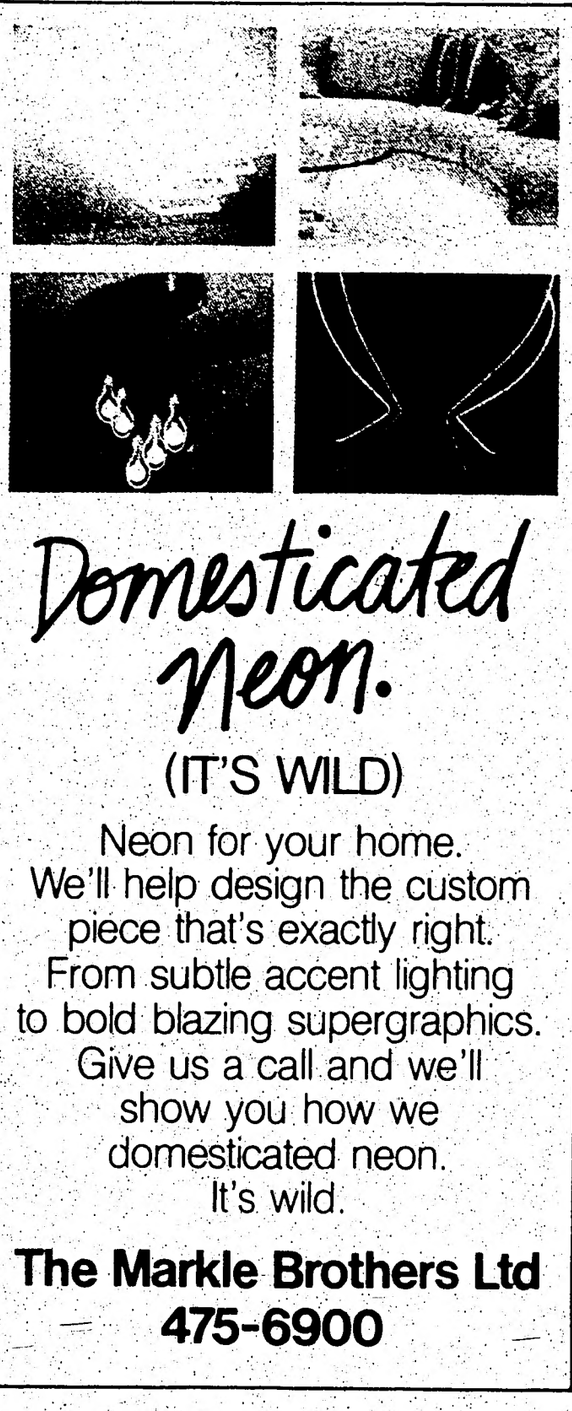
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Arts

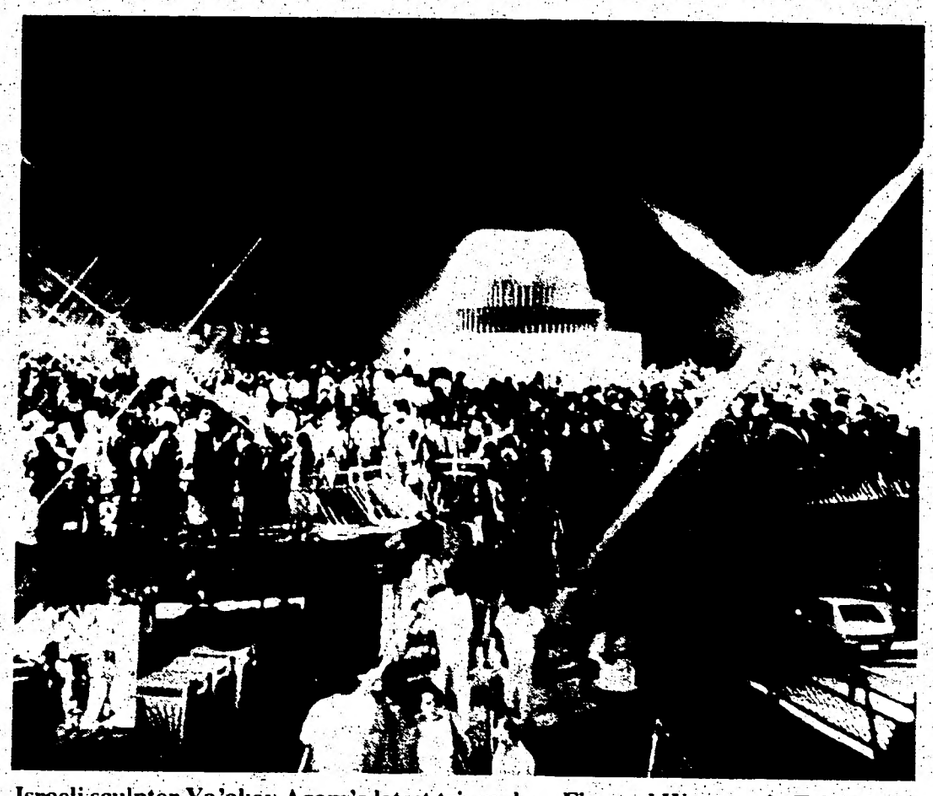
20,000 jam Dizengoff Square to see sculpture

Agam's work lights up Tel Aviv

By LAURENCE AGRON

TEL AVIV (WZPS) — Tel Aviv's Dizengoff Square was recently the scene of the latest triumph by Paris-based Israeli sculptor, Ya'acov Agam. A high-spirited crowd of over 20,000 jammed the Square on a sultry July evening for the dedication of this unique kinetic sculpture.

The work is entitled Fire and Water because it systematically combines these (and other) elements. According to Agam, the fountain symbolizes the eternal aspects of artistic movement, combining science, art, and technology. As water flows into the fountain, horizontal, rotating wheels alternate the colors from blue to purple, and then from red to yellow. All the while music, either classical or popular, is played.



Israeli sculptor Ya'akov Agam's latest triumph — Fire and Water — in Tel Aviv's Dizengoff Square. [WZPS photo by Laurence Agron]

Fire, color, music

Periodically, a burst of fire shoots from the top. Agam likens the fire to an expression of the eternal qualities of Judaism, encompassing its period of creation, and the dynamic forces of its changing, nonstatic nature.

Not known for an excess of modesty, Agam calls it "an artistic breakthrough which will make history . . . from an artistic point of view, it's a miracle."

The sculpture, in fact, is operated through a computer mechanism in an underground chamber. Instructions are sent to it to enable the sychronization of the water, the varying display of colors, the eruption of fire, and the playing of different musical selections.

Although Fire and Water will operate only four hours daily, it is certain to command attention, even from a considerable distance. It weighs six tons and is 3½ metres high, with a 6-metre diameter. It cost $600,000 to construct and annual maintenance fees will run in excess of $15,000.

Agam was asked by the City of Tel Aviv 12 years ago to plan a sculpture for Dizengoff Square, but his original proposal was rejected as too expensive. This time, however, Agam scaled down his plans and $300,000 was donated by German-Jewish businessman, Josef Buchmann, a long-time supporter of Israel. The balance of the funding came from donations.

The work has generated a great deal of controversy. Dr. Moshe Becker, a senior researcher of transportation at Israel's prestigious Technion, for example, feared that the eye-catching display could well distract motorists and contribute to traffic accidents. Several, such as painter Ya'ir Garbuz, called it "an expensive toy." Indeed, at first glance, one could imagine it to be an enormous and ingenious birthday cake. But Garbuz was not amused and sniffed, "Agam is a decorator and not an important artist."

On the other hand, noted Israeli architect Ya'akov Richter, felt that although he wasn't certain about its artistic merit, the sculpture certainly livened up the landscape and was an enormous improvement over the previous, nondescript fountain. Agam now has plans to paint several of the surrounding buildings blue and white in order to enhance the blending of the fountain with the immediate architectural environment.

Among the speakers at the unveiling ceremony were Tel Aviv Mayor Shlomo Lahat, Agam, Buchmann, Israeli Philharmonic Orchestra director Zubin Mehta, Paul Levonta, vice-mayor of Frankfurt, and Prime Minister Shimon Peres.

Mehta opened the festivities by saying, we in Tel Aviv finally have a Piccadilly Circus. He then thanked Buchmann in Yiddish.

Peres, in good humor praised Agam as the first Jew to successfully combine water and fire, and then proceeded to invite him to do the same with Israel's national unity government!

Auditions now being held for Jewish Theatre roles

TORONTO — Chaim Ayron, artistic director of the Toronto Jewish Theatre, is holding auditions for the new season from 6 to 9 p.m. Sept. 8 and 9 at the Bernard Betel Centre for Creative Living, in the cultural room 1003.

"Only minimum experienced male and female actors, singers and dancers should apply," he says. "And volunteers for various positions are most welcome."

For information, phone 630-8281.

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EVITA is back at the **Limelight!** Do go see wickedly beautiful **Aggie C. Elliot**, new in the title role, along with **David Mucci, Daniel Stainton & Brian McKay.** As usual, great dinner/show pkgs. available from 6 pm Mon-Fri (show 8:15); 5 p.m. Sat (show at 7:15) Late Sat. show: 10:30. **Limelight Dinner Theatre, 2026 Yonge St.** Rsvtns: **482-5200.**

LET MY PEOPLE COME is back at **Basin Street.** This sassy musical revue about today's attitudes to sex & nudity has been entertaining Torontonians for more than 6 yrs! See it 9 p.m. Mon.-Thurs. (student & Snr. discounts) 8 & 11 Fri. & Sat. Fine dinner pkgs. 1 hr. earlier at **BASIN STREET CABARET 180 Queen St. West.** Rsvtns:**598-3013**

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CORRECTION

The prospect of Redpath introduces to Toronto Mickey & Co. Ad Aug. 24 Should have included ©Walt Disney Productions. CJN regrets the omission.

Painter recreates minute details, perspective

"Super-realist" loves seeing things

By
RON CSILLAG

TORONTO —

Barry Oretsky's paintings are more than just realistic. They're so real, you'd swear you can walk right into them.

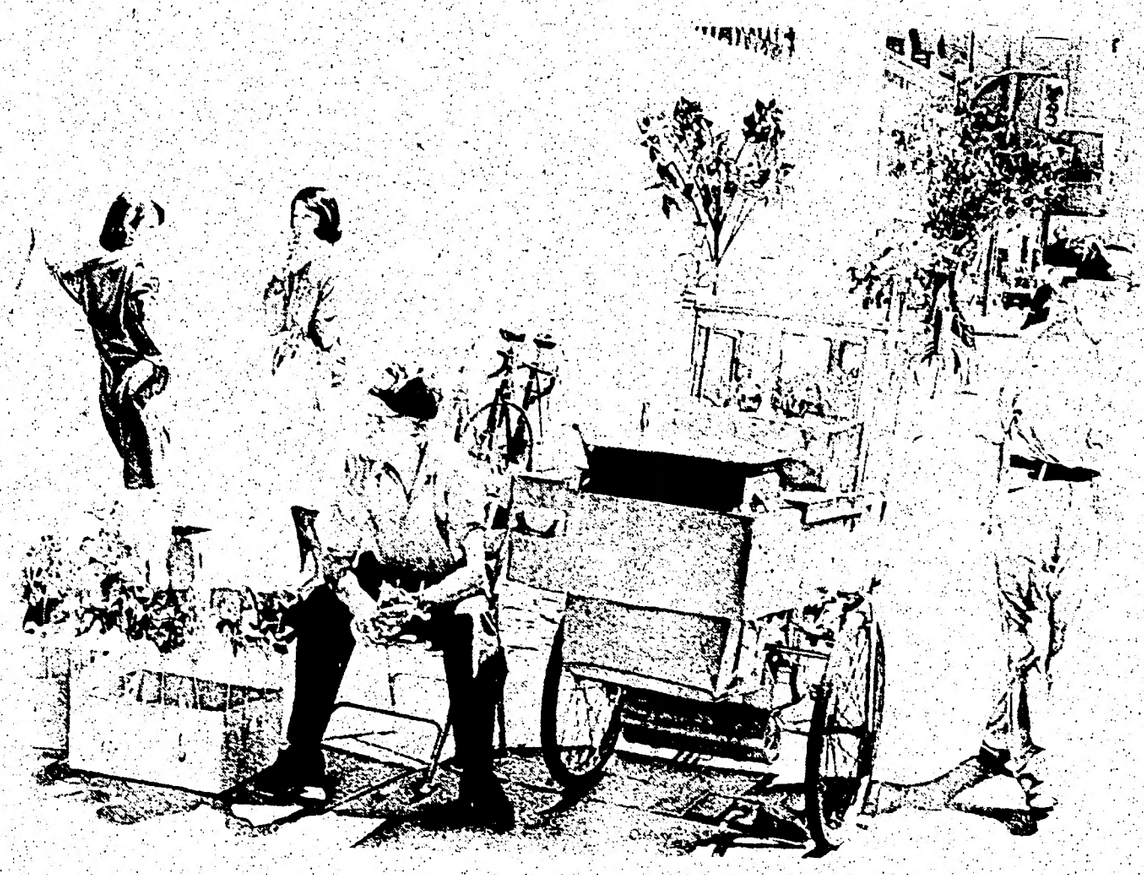
Oretsky is a proponent of "super-realism," a school of painting that takes realism one step further from 2-dimensional photographic flatness, to nearly 3-D.

By altering lines of perspective so that objects appear in his paintings as they do to the eye, Ortesky is able to create glaring slices of life in large color acrylics.

Fresh from a recent successful 1-man show at the Beth Tzedec Synagogue's museum, the artist says his brand of realism derives from his "classical love of seeing. I'm enthralled with seeing and social situations interest me."

Working from photographs he takes on street corners or in his travels around the world, including Israel, Oretsky will take anywhere from eight months to a year to render the scene in paint, with every minute detail painstakingly recreated.

"I try and put down on canvas as much as can be put down," the artist told The CJN. "A photo is just a tool and it can't convey a situation the way my paintings can. They're my perception of reality."



"The Pinwheels," an example of super-realism by Barry Oretsky.

Currently the head of the art department at Thornhill Secondary School, Oretsky, 39, has had numerous shows, including some at Gallery Moos and the Pollock Gallery. He used to support himself by doing portraits over the summers at the CNE — by his estimation, over 17,000 in all.

Oretsky has also taught at the University of Haifa's art department. Not long ago, he was nominated by Toronto artist Gershon Iskowitz to be inducted into the Royal Canadian Academy of Art.

What led him from his radical shift from abstract art to hard realism, he says, was a 7-year stint in Israel, where he was an army volunteer.

"The 1973 (Yom Kippur) war was the transition for me. After that, I couldn't go back to abstract. I had to render things as closely and accurately as possible. I didn't want to do any guessing.

"My paintings are slices of life, but more."

Oretsky also paints commissioned portraits. Call him at 783-8888.

Slices of life

The paintings are done in several stages, with each layer blow-dried before the next is put down. Mainly, the works peek into slices-of-life — situations in which many disparate things are going on at the same time.

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Travel

Vermont town offers winter and summer sports

Stowe appeals with natural attractions

By
SHEILA DROPKIN

STOWE, VT. —
So many Montrealers have vacation homes in Stowe, Vermont that the resort town is almost a suburb of La Belle Province. Less than a 3-hour drive from Montreal, Stowe is particularly attractive because the beautiful countryside can be enjoyed the year 'round and has excellent winter and summer sports.

For Torontonians, it's a bit too far for regular weekend jaunting, but it's well worth the occasional visit. You can drive all the way, or can break this up by taking the ferry between Port Kent, New York and Burlington, Vt., which is most relaxing and delightful on a sunny summer's day.

The town's land area is the largest in Vermont, one of the smaller of the 50 states. Its 50,000 acres encompass a very varied landscape, including the state's tallest mount peak, Mansfield, and some of the best ski country in the northeast. Primarily a farming community, Stowe began developing its skiing after World War II. (As recently as the mid-1920s, Stowe had 2,800 dairy cows on more than 100 family farms, with a population of only 1,500 people. Numerous small dairy farms still dot the landscape.)

Although there are very few permanent Jewish residents, a large percentage of the vacation-home owners are Jewish. There are no synagogues in the area, but Jewish services are occasionally held at the Mountain Chapel on Mount Mansfield and Rabbi Max Wall has listed his phone number in all the tourist brochures. You can now find matzohs in the Safeway supermarket and former New Yorkers Sol and Lynn Baumrind, owners of the Gables Inn, introduced bagels and matzoh brie to the area.

Skiing most popular

Skiing is, of course, the most popular Stowe sport, but when you can't ski, you can fish, play tennis, swim, hike and bicyle. We enjoy taking long, leisurely walks through the countryside, finding old inns, antique shops and interesting places to eat. Unfortunately, this summer our hiking was rather limited by the incessant rain which has been afflicting the eastern portion of the continent this year.

There's no end of accommodations, from bed and breakfast spots to such luxurious hosteleries as Topnotch, home of the annual Head Classic Tennis Tournament and a fantastic tennis camp for adults and children, and the Trapp Family Lodge, developed by the family made famous by The Sound of Music. We stayed at Topnotch, built by the Cummings family of Montreal, about 12 years ago, when it was new, very intimate, very reasonable, had beautifully appointed rooms and suites and fantastic food. The rooms and the food are still topnotch, but so are the prices now and some of the intimacy is gone due to the resort's great expansion.

There are many attractive condominium developments where apartments and townhomes can be rented by the week or month and offer great value for extended stays, especially when shared by two or three couples or families.

Stowe is a shopper's and an eater's paradise. If you can overlook the disastrous exchange value with the U.S. dollar, you can have a great time selecting ski and other sportswear, antiques and locally crafted giftware. But to make your shopping worthwhile, you've got to know your prices and purchase only what you truly want or need.

There are restaurants galore, many of them of world-class calibre and even McDonald's was forced by local regulations to forego its golden arches and establish residence in an inn-like setting.

For the nosher, there's excellent ice cream and baked goodies all over town and a couple of health food stores for those who read labels and like to buy food that's as unadulterated as possible.

The local fishmonger travels to Boston every other day and buys fresh-caught denizens of the sea for his customers. One evening we had swordfish that had been caught the night before and could not have wished for a tastier meal.

With fall fast approaching, now would be a good time to book your reservation for the few days when the changing leaves are at their height of colour and beauty. There's something special about fall in the countryside and that of Vermont is hard to beat. For winter, avid skiiers book their reservations from one year to the next. During the Christmas season and in heavy snow years, it's often difficult to find rooms at the inn at any time.

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Business Outlook

Very special needs cited

Nursing home design challenging

By
CAROLYN BLACKMAN

Fresh soft colors, graceful art and handsome furnishings are only part of what makes a nursing home a warm, comfortable place to live says interior designer Susan Pollak.

"Although these things are important we must take into consideration when designing a nursing home that the elderly and the disabled have very special needs," says Pollak, owner of Erdos Pollak Design, a firm specializing in the design of retirement homes, commercial offices and stores.

"Among other things lounge chairs must be easy to get out of, diningroom chairs should have a special grip so residents don't slide in their seats and beds should be high so they are comfortable to sit on."

Pollak, who went into business for herself four years ago following an interior design course at Ryerson Polytechnical Institute and eight years as an interior designer for The Bank of Nova Scotia says that interior designing is different than interior decorating.

"A decorator puts together furniture, accessories and works on a color system. That is only a small part of a designer's job. A designer also does interior layout and space planning. That means designing interior spaces to enhance and protect the health, safety and welfare of residents of the building and the public."

Pollak says that it is only after the designer has completed the interior construction of a project that she will begin to work on the furnishings.

Susan Pollak

Sunnycrest Villa Retirement Residence in Whitby, built in 1982, was Pollak's first project as a self-employed designer.

"In the eight months it took to complete I designed the interior layout of the building, worked with engineers who assisted in heating and plumbing and designed furniture suitable for the elderly. As well, I chose the color scheme for the walls and picked out some artwork."

Pollak says it is important to choose colors that will not make a room look too stark. "Residents need a homey atmosphere. Colors such as peach, light orange and light blue give a room warmth."

She says that she had residents of Sunnycrest Villa help choose their own artwork so they "really feel like they are in their own livingroom."

When designing offices, Pollak says space and color play an important role. "Staff need enough to avoid feeling crowded, yet it is often necessary to fit a lot of people in a not so large space. Good space planing is important in that case."

She notes grays, blues and navies create a pleasant soft working environment. "Colors that are too bright can prove to be distracting."

Pollak says she has many tricks up her sleeve to create certain effects in a room or building.

"I had a contract to design one office that had no windows. The office staff complained that they did not want to work under glaring, artificial light. I created lighting with an angle view so that it looks like the light is coming from the outside. People come into the office and cannot believe there are no windows."

She says that it is challenges such as this that keep her job so interesting. "I get to know the people who will be using the space I am designing so I can try and work their particular tastes into the layout. After all, they will be living or working in the building."

Erdos Pollak Design is located at 272 Lawrence Ave.

Israeli bank to aid new enterprises

TEL AVIV —

Bank Hapoalim will grant extensive credit at preferential terms to establish industrial plants in Israel and to expand existing ones in a new program termed the Fund for Growth, the bank has announced.

The fund was launched recently by the Histadrut labor federation to facilitate investments intended to increase production and economic growth in Israel and to provide new job opportunities, particularly in areas suffering unemployment.

The bank says it will take a central position in this program by providing loans to factories according to the criteria established by the Fund for Growth.

Interest-free loans will be available for a term of seven years, linked to the cost-of-living index, with repayment beginning after two years. The bank will undergo commission charges for its services in connection with part of these loans.

In addition, Bank Hapoalim will make supplementary credit available at convenient terms to industrial plants that require them, in amounts equal to the loans they receive through the Growth Fund.

The bank will also assist the fund by preparing information on industrial investments of high potential in Israel and research on the feasibility of specific enterprises.

Bank Hapoalim is the largest industrial financing source in Israel. It maintains 370 branches in Israel and financial centres in 14 other countries including Canada.

Air purifying device offered

TORONTO —

Steven and Danny Goldhar, two young entrepreneurs, know that clean air is always in demand and believe they are on to a good thing by obtaining the Canadian rights to a new, inexpensive air purifier that requires no electricity or uses no moving parts.

The Goldhars, owners of Entre Distributors, say these $9, 3½-inch purifiers will not only remove smoke and odors from the air, but will continue to work for years without replacement filters.

According to 18-year-old Entre president Steven Goldhar, the main feature of the purifier, known as Air-Cure, is that its main mineral component can be rejuvenated every other month by placing the unit in direct sunlight or near a heat source for just a few hours.

More information on Air-Cure can be obtained by contacting Entre Distributors at 174 Fisherville Rd., Willowdale, Ont. M2R 3C5; (416) 667-0202.

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Business Outlook

Total size to increase 50%

Fairview Mall expanding

TORONTO —

A major expansion and renovation of Fairview Mall in North York will increase the total size of the centre by about 50% and provide approximately 420 new jobs upon completion, according to a recent announcement by Cadillac Fairview Shopping Centres and Markborough Properties.

Plans include construction of new department stores for Simpsons and The Bay, each containing 160,000 square feet on two levels. These will be located adjacent to the existing department store structures, which will be renovated to accommodate new specialty retail stores.

A new multi-screen cinema will be built on a third level above the present Bay store to replace the existing 2-screen cinema. In addition, the central mall be completely renovated and feature skylights, creating a bright, 2-level galleria.

Fairview Mall will have a total gross leasable area of approximately 856,000 square feet, compared with the current 570,000 square feet. Site work has started and construction will be phased in to allow the department stores to remain open for business throughout the entire period. The new Simpsons and The Bay stores are scheduled to open in the fall of 1987 and the entire project completed in late summer 1988.

Additional parking requirements will be accommodated by parking decks at each end of the extended mall. The number of parking spaces will be increased by 1,000 to 4,250.

Stress drug

TORONTO —

A new medication against hypertension with the least side effects and hence causing the least deterioration of the sufferer's quality of life is captopril, according to a recent report in the New England Journal of Medicine.

Captopril is marketed here by Squibb Canada Ltd., under the brand name Capoten.

According to a company spokesman, some 5 million Canadians suffer from some form of hypertension, high blood pressure, most of them unaware. With no palpable symptoms, hypertension is often referred to as the "silent killer," leading to heart and kidney diseases and to strokes. It can only be discovered by a blood pressure test.

Captopril was recommended as the medication of choice in treating hypertension by a number of physicians who organized a 24-week treatment test of three remedial drugs.

House cleaning service challenges any mess

By CAROLYN BLACKMAN

If you can't see your house for all the mess, it's time you thought about calling Sara Duncan.

Duncan, who runs Maidco Express along with her mother, Glenna McMinn, offers services that include cleaning houses, apartments and offices as well as waitressing and cleaning up after house or office parties.

"We're a complete cleaning service. We provide the team of two cleaners and all the supplies. All you supply is the mess," laughs Duncan.

She says that cleaning homes requires a greater skill than most people would think. "We train our staff quite thoroughly. They watch a film on cleaning techniques and we teach them about different cleaning supplies and methods. Some even go out and observe a team at work."

Duncan says the 1-year-old Maidco Express is doing better than she ever imagined. "With more and more two career families neither wife nor husband have time to clean the house. Finding someone to come and do a good job on the house isn't easy. That is where we come in."

She says she is a big help to senior citizens who can no longer scrub their own floors or wash the windows. "They do not have to search around for someone to come in. One call to us and the job is done."

Duncan says many people have used her services for parties. "They've tired of giving a party and spending the whole time refilling glass and emptying ashtrays. With waitresses serving and cleaning, hostesses can spend their time greeting guests and mingling."

Prices start at $35 and depending on the size of the house go up to $80. For a particularly large job such as floor stripping, clients pay by the hour. A week's notice is requested, but if there are cleaning crews available they could come out sooner.

For more information call Maidco Express at 630-5553.

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Muskoka, super bargain 6 bedroom, deluxe cottage, part of community, common tennis courts, sandy beahc. $99,500. Available for rent in September. 222-7175, 667-1432.

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North Miami new apartment to share with lady for a couple of months, 498-7221, evenings.

FLORIDA CONDOMINIUMS FOR RENT

Hemispheres Hallendale - 1 bedroom, 1½ baths, neatly furnished, southern exposure, 15th floor. January-April. $5,000.00 U.S. for season. 533-3559. Evenings 787-2644, Paul.

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* * *

SHEPPARD-WILMINGTON
6 room ranch bungalow. Att. garage. Modern kitchen, 2 baths. Central air. Move-in condition. Ida Ackerman **636-2200.**

MISTER REAL ESTATE

CALIFORNIA DREAM IN THORNHILL!
Spacious 4 bedroom home, windows galore, 4 bathrooms, sauna, bar, on ½ acre lot backing onto golf course. Must be seen $529,000. LENNA LANGER-GROSS 224-2800.

* * *

"SPRING FARM" $216,900
Luxury 4 bdrm, main fl. laundry room & family rm, skylight, walk to Promenade Mall & synagogue. LENNA LANGER-GROSS 224-2800.

* * *

YONGE-STEELES CONDO
2 bdrm beauty, central air, 3 appls., windowed kit., enclosed balcony. Super condition. Good mortgage. PEARLY DENNIS 224-2800.

* * *

BATHURST-ANTIBES "SINGLES DELIGHT!"
1 bdrm condo, equipped kitchen, huge balcony. Many features. $99,900. ANNETTE LIPTON 224-2800.

* * *

JUST LISTED — "SPRING FARM"
Only $187,900, 4 bdrms, 3 baths, finished basement, gourmet kit., cedar deck + more too much to mention. DAVID LAREN 224-2800.

* * *

BATHURST VILLAGE — SUNNYCREST ROAD
Quiet street, large 5 bdrm, 4 baths, huge living room, finished basement, great rec. room, sauna, air, appls. LEON KOGAN 224-2800.

* * *

BATHURST-STEELES — SEMI
4 bdrms, large 2 storey, den, 4 baths, finished rent-out bsmt, excellent cond. Must sell! Only $167,900. LEON KOGAN 224-2800.

* * *

BATHURST-SHEPPARD EXCLUSIVE
3 bdrm, in-law apt., new thermo windows throughout, hardwood flooring, pool sized lot. DAVID LAREN 224-2800.

"EVERYTHING WE TOUCH TURNS TO SOLD."

Paul Slavens
REAL ESTATE LTD. REALTOR
RESULTS RESULTS RESULTS
483-4337

ALL ON A DOUBLE LOT
A home for all seasons. Lytton Blvd./Alexandra Wood. Main flr. library + family rm. 5 bdrms; 4 baths (master ens.). Sep. help's quarters. Central air. Eleanor Stanton, 483-4337.

* * *

FOREST HILL RD. — $519,000
Inviting entrance w/fireplace. Formal dining room. "White" kitchen. Working fireplaces. Leaded windows. Call Edie Winberg, 483-4337.

* * *

ALL THIS & LOWER VILLAGE TOO!
$635,000. Grand 4-5 bdrm. residence with stately library + powder rm. on main. Central air, inground pool. Double garage. Nancy Prussky, 483-4337.

* * *

LOWER VILLAGE — 6 BDRMS.
$535,000. Handsome Tudor design with lots of space. Marvellous main floor boasts family rm., powder rm. & laundry. Central air, inground pool & finished lower level. Call Rose Caplan, 483-4337.

* * *

TUDOR MAGIC — $479,000
Bathurst/Eglinton. 3-4 bdrms. Main flr. powder rm. Fin. lower level. Central air. Walk to Synagogues. Call Gary Mitchell, 483-4337.

* * *

EGLINTON/REDPATH — AND RENOVATED
$269,000. Main floor family rm. Spacious master suite w/ensuite bath & dressing rm. Shows to perfection. Call Edie Winberg, 483-4337.

* * *

EGLINTON/BATHURST — $239,000
Stone-front Tudor. 3-4 bdrms; 3 baths (master ens). Fireplace, leaded windows, wood wainscotting. Outstanding value. Call Gayle Mitchell, 483-4337.

* * *

BATHURST/LAWRENCE RENTALS
Your choice. $2,000/mo. each. 4 bdrms. + den. Central air. Immediate possession. Call Gertrude Kerbel, 483-4337.

* * *

SPADINA/ST. CLAIR CONDOMINIUM
$298,000. Stunning 2 bdrm. suite overlooking ravine. 2 baths. Grand living/dining rm. "White" Salvarani kitchen. Laundry rm. ensuite. Harold Hillman, 483-4337.

* * *

RENAISSANCE COURT — BLOOR/AVENUE RD.
Now $239,000. Bright (eat-in) kitchen. Generous living/dining rms. 2 bdrms/2 baths. Judy Nathan, 483-4337.

* * *

DOWNTOWN SUITE — $184,900
Airy & spacious. 2 bdrm. condo. Solarium. Central air, good storage. Call Jerry Kerbel, 483-4337.

* * *

HARBOUR SQUARE — $154,000
Lovely luxury condo SOLD art of City. Walk-out to balcony. Parquet floors. Central air. Call Margaret Heiman, 483-4337.

483-4337

Canada Trust Realtor

SKYMARK II 1555 FINCH
A south west view over the park, super decor, 2 bdrm., family rm., 1,750 sq. ft., open balcony, off-white brdlm., 2-4 pce. baths + 1 powder rm. Laura Barnett 494-6888 or 491-1444.

* * *

EGLINTON-MT. PLEASANT
$199,900 Charming det. brick 2 stry., 3 bdrm. on quiet street in prime area, move-in cond., gumwood trim, fire pl., hardwood flrs., ultra mod. kit., private garden. Mrs. Kady 488-2444.

* * *

MORE SELECTION CONDO
Glenairn Subway 360 Ridelle, just listed 1 bdrm., fab. view, indoor pool, sauna $85,000; 3 bdrm., fab. view, $125,000.
Spadina/St. Clair 3 bdrm., fab. view, pool $220,000. D. Abraham 783-3333.

* * *

BAYVIEW/DAVISVILLE
$205,000 Stunning reno for busy professional couple, 'House & Garden', complete new interior, 2 stry, 3 bdrm., family rm., fire pl., 2 skylights, CAC, pri. Drive, gar., super garden. Mrs. Kady 488-2444.

* * *

CHOOSE YOUR CONDOS
Glenciarn Subway 155 Marlee, 2 bdrm., fab. view, indoor pool, enst. laundry. $115,000 to $135,000. D. Abraham 783-3333.

The Canada Trust Company

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425 WALMER RD.

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- 2 MINUTE WALK TO VILLAGE SHOPS OR SUBWAY
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- ONLY 17 SUITES IN BUILDING
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- WHIRLPOOL BATHS
- MOST UNIQUE LUXURY BUILDING IN METRO AND BEST VALUE

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Sat. & Sun. 11-5

ALAN NEWTON

PRUE-BATHURST ONLY $539,000!
Builders custom home! Quality prevails, modern design, windows galore, separate maids quarters, every extra imaginable! Wendy Latchman-Teperman 736-1100.

* * *

BATHURST-EGLINTON "CEDARVALE"
Value at $309,900. Updated. Large principal rms, finished bsmt. Wendy Latchman-Teperman. 736-1100.

* * *

BATHURST-STEELES $209,000
"Homes & Gardens decor" 4 bdrm, enormous family rm, Hollywood kitchen, circular stairs. June Gordon 736-1100.

* * *

BATHURST-DREWRY "60x125 LOT"
$192,900. Totally renovated 3 bdrm bungalow, finished bsmt + wet bar, skylight. 736-1100.

* * *

BATHURST-STEELES "JUST LISTED"
$169,500. 3 bdrm, main family rm, fireplace, finished bsmt, double garage. Maxine Povering 736-1100.

* * *

SHEPPARD-WILSON HTS. $144,900
1st ad! 3 bdrm, new white kitchen, separate in-law apartment, huge backyard. Maxine Povering 736-1100.

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BATHURST-STEELES $144,900
1st ad! 3 bdrm, living rm + walk-out to deck + fireplace, upgraded kitchen, stunning home! Al Sidofsky 736-1100.

* * *

DON MILLS-STEELES "LUXURY CONDO"
$108,900. 1st ad! 2 bdrm + den, 2 levels, 3 baths, balcony, 5 appl's, laundry ensuite, air, immed poss. Rebecca Moscoe 736-1100.

ALAN NEWTON REAL ESTATE LTD. REALTOR

Classified Ads

HOUSES FOR SALE

Forest Hill
REAL ESTATE INC.·REALTOR 488·2875

***FOREST HILL BEAUTY! FIRST AD!**
$395,000 Gorgeous decor! Totally updated! Deluxe kitchen! 4 bdrms plus family room! Sep. nanny's quarters! C.A.C.! Dble garage! David Wagman 488-2875.

* * *

***NEEDS TASTEFUL TOUCH — AVENUE ROAD**
Super body - needs cosmetics to capture superior lifestyle. Near T.O.'s Fifth Avenue. This 3 storey built 1893 has new wiring, plumbing, decks, skylights, garden and parking. Below true value at $395,000. Brenda/Joh Thomson 488-2875.

* * *

***LAKE SIMCOE WATERFRONT!**
$495,000. Enjoy this contemporary 4 bdrm home all year around! Skylights galore! Quarry tile throughout. Ultra modern kitchen & decor! Panoramic views. Eleanor Wagman 488-2875.

* * *

***EXCITING CONTEMPORARY DESIGN!**
Unique 3 storey! Perfect for prof couple! Bright & sunny rooms! Skylights! Sauna! Dble garage. Prof landscaped garden. Eleanor Wagman 488-2875.

* * *

STRATHALLAN WOOD GEORGIAN
$579,000 Elegant 2 storey on south facing lot. Fabulous main floor family room. Spacious master with fireplace. Dble garage. Eleanor Wagman 488-2875.

* * *

***MANHATTAN STYLE DUPLEX**
At Yonge and St. Clair. Invest now and make your nest egg for the future. 2-2 bdrm 2 storey units filled with marble, brassmirror, intercom & much more! Judy Hendler 488-2875.

* * *

***BAYVIEW BUNGALOW $649,000**
Spacious foyer. Quarry tile. Updated. 4/5 bdrms. 3 baths. Panelled den. Large lot. D. Wagman 488-2875.

* * *

***NEW OFFERING LOWER VILLAGE**
Fantastic family home on quiet crescent! Original wood throughout! Main floor family room w/o to large cedar deck! 5 bdrms! Wonderful lower level sauna and whirlpool! A multitude to storage space + + + + $695,000 Eleanor Wagman 488-2875.

* * *

***LOWER VILLAGE JUST REDUCED!!**
Gracious large family home on beautiful lot. Lovely oak panelling. Pretty windows, library + family room. Now $695,000. Elsa Young 488-2875.

* * *

***HOCKLEY VALLEY AREA $795,000**
Luxurious city living in posh country locale! Quality throughout. 7 bdrms, family room, billiard room, pool, cabana + + + all situated on a 1,000 acre lake. David Wagman 488-2875.

* * *

***CENTRAL LOCALE ON RAVINE LOT!**
$1,900,000. Regal Tudor residence set on magnificent grounds. Unique 3 storey atrium in centre of main floor. 6 bdrms. Fantastic master suite. Private courtyard. Eleanor Wagman 488-2875.

"SERVICE IS OUR SPECIALTY"

ALAN UNGERMAN 731-7111

BATHURST-STEELES — JUST LISTED!
Spacious 5 bdrm., panelled mn. flr. fam. rm., fin. lower levl., lg. landscaped lot. $274,000. Ted Waxman, 731-7111.

* * *

BATHURST-STEELES 4 BEDROOMS
Premium lot. Loads of extras, finished lower level, close to T.T.C. Priced to sell $179,900. TED WAXMAN 731-7111.

* * *

BATHURST-STEELES — $164,900
Brand new 4 bdrm., mn. flr. fam. rm., firepl., full ensuite. Hurry, won't last! Becky Wener, 731-7111.

* * *

NEW CUSTOM HOME — BAYVIEW-STEELES
Pick your finishings! Spacious luxury home, formal living & dining rms. Main floor fam. rm. & den. 2 baths ensuite. Large lot. Debby Goldstein 731-7111.

* * *

BATHURST-WILSON — JUST LISTED!
Super 3 bdrm. bung., new roof, great location! Robert Samery, 731-7111.

* * *

BATHURST-WILSON — RENOVATION!
Charming 3 bdrm., landscaped. Hardwood floors, thermo windows, garage, must be seen! Robert Samery 731-7111.

* * *

PRIDE OF ISREAL — REDUCED!
Stunning 4 Bdrm. side split, huge beautifully landscaped lot, fin. basement. Faces quiet park. Ted Waxman 731-7111.

* * *

BATHURST-ANTIBES — CONDO
Fantastic 2 bdrm. + Fla. rm. Ensuite laundry & storage, appls., ceramics, decorated. $124,900. Bella Beer, 731-7111.

* * *

BATHURST-CLARK — CONDO
Avail. next spring. Spacious 2 bdrm., 2 bths. Super investment! $139,000. Brad Brown, 731-7111.

HOUSES FOR SALE

ROYAL LEPAGE

CHOICE. FINE GERMAN MILLS HOMES
$244,900. Large, Loaded, Lovely. Don Mills/Steeles. Main Fl. Family. 2-Car Garage. Large Lot. Finished Bsmts. Call Warren Cooper 221-5515.

* * *

1ST AD. SUPER STARTER/INVESTMENT PROPERTY
$97,900. Don Mills/Finch. 2-Bedroom Townhouse. 4-Appliances. Finished Rec. Room. Available Immediately. Won't Last. Warren Cooper 221-5515.

* * *

SKYMARK RENTAL
$1,500. Large 2-Bedroom. 2-Bath. Faces East. Available Immediately. Call Warren Cooper 221-5515.

* * *

BAYVIEW VILLAGE BUY!
Listed at $299,900. Extremely Spacious 4 Bdrm. Den & Fam. Rm. 4-Bath. CAC. For Details Call Rosalyn Avery 487-4311.

* * *

AVENUE ROAD & BLOOR — WALK TO YORKVILLE
$489,000 Totally Renovated and Done! Original Details, Cornices, High Ceilings — Gorgeous 3rd Floor Master with Huge Ensuite and Deck, 3 Other Bedrooms, Private Driveway and Garage. Ms. Elli Davis 921-1112.

* * *

"THE CLASSIC" AT SKYMARK!
$297,000 "Athena" Model-Like New!, 2 Bdrms. & Den, South-East View, Many Upgrades, Locker, Parking, Fabulous Facilities. Elli Davis 921-1112.

* * *

"A SELECTION OF CONDOS STARTING"
$285,000 in a Delux Building Downtown. Beautifully Designed Suites. 2+ Bd. Eat-in Kit. R. Avery 487-4311.

* * *

BATHURST/FINCH 3 BDRM DETACHED
$229,900 Lot 55 x 140. Bungalow Sep Bsmt Apt Possible Professional Office One House in to Bathurst. Walk to TTC & Plaza. Gerry Wapnah 221-5515.

* * *

GORGEOUS! WON'T LAST! HURRY!
$192,000. Sunny 3 Bdrm. + Sep. Nanny's Quarters. "Homes & Garden." Decor! Private South Garden. CAC Armour Heights Area. Call Carol Barkin 487-4311.

* * *

***PRESTIGIOUS ELMRIDGE ROAD**
$235,500. Detached 3 bdrm 2 storey with main floor den. 2 bathrooms. Finished bsmt. Din-Liv room with f/p gar. Priv lot. E. Kendall 487-7101.

* * *

***BATHURST-FINCH ROBERT HICKS RD.**
$147,500. 3+ 1 bdrms. 3 bathrooms. W/O bsmt. In-law apt. Which includes F/P and wet bar. E. Kendall 487-7101.

* * *

***BATHURST-LAWRENCE**
2 storey gem. $198,900. Elegant living room, family room & dining room. Dream kitchen. 3+ bdrm. 3 baths. Large lot. Lil Morgenthau 961-4444.

Royal LePage Real Estate Services Ltd. Realtor

Harvey Kalles
441-2888 REALTOR 488-4488
The name you can trust.

***1½ ACRES OLD ENGLISH LANE**
$1,250,000 5 bdrm Georgian 5,750 sq. ft. Walkout lower level to pool. Sauna. Absolutely spectacular vistas. A unique opportunity! Arlette Carmona 488-4488.

* * *

***BAYVIEW & JOHN 1ST AD!**
3 bdrms. Large eat-in kitchen. Family room with fireplace. Backs onto park. Barbara Jacobs 488-4488.

* * *

***MAGPIE CRESCENT NOW $444,500**
Fabulous 2 storey, 4 bdrms + main floor family room. C.A.C. Great family home in most deisrable area. A. Kirshenbaum, B. Estrin 441-2888.

* * *

***BATHURST & STEELES 1ST AD! $239,000** SOLD
Backsplit. Thousands spent on upgrades. Family room, walkout + den w/o. Dbl garage. En suite. C/A Goldie Feldman / Sharon Bobkin 441-2888.

* * *

***YORK MILLS & LESLIE $349,000**
Great location. Fabulous pool. 4 bdrms. Well constructed and maintained 2 storey. Bea Estrin / A. Kirshenbaum 441-2888.

* * *

***MAGNIFICENT RAVINE PROPERTY DON'T MISS!**
Bathurst/Sheppard 4 + 2 bdrm. Fab kitchen. Main floor family room + library. W/O. Fabulous basement. Quiet elegant crescent. Call Rhona Friedenthal 441-2888.

* * *

JUST LISTED! BLUEFOREST DRIVE "CUSTOM"
6,000 sq. ft. of luxury! High ceilings! Main floor library and family room. Stunning new white kitchen! Beautifully finished lower level. Outstanding quality! Sharon Bobkin 441-2888.

* * *

***HILLHURST BLVD CUSTOM BUILT $369,000**
Great family and entertaining home. Excellent family room, walkout to lovely landacaped garden. Spacious room sizes. Carol Lazer 488-4488.

REAL ESTATE PEOPLE HELPING PEOPLE
Harvey Kalles MLS 488-4488 441-2888

HOUSES FOR SALE

HOMELIFE CIMERMAN
REAL ESTATE LTD - REALTOR MEMBER

***BATHURST & DREWRY**
3 + 1 bdrm. Renovated sidesplit. 59'x150'. Walking distance to synagogue. Thousands in extras. Yally Ross 226-9770.

* * *

***DUFFERIN-FINCH-OVERBROOK**
3 bdrm near TTC, shops and schools. $139,000. Bernice Buchbinder 226-9770.

* * *

***BATHURST SOUTH OF STEELES**
Custom home on cul-de-sac. Pool sized lot. Near all amenities. Bernice Buchbinder 226-9770.

* * *

***JUST LISTED! BATHURST-CLARKE**
4 bdrm. 2 storey. Sunken family room. Open brick Napolean fireplace. 3 washrooms. Huge master bdrm. cathedral ceiling and en suite. Dble garage. Danielle 226-9770.

* * *

***YONGE & STEELES**
Large 2 storey 4 + bdrm. 160' lot. Main floor den. Professionally finished bsmt. Appliances. Joe Salomon 226-9770.

* * *

***BATHURST & STEELES**
4 bdrm 4 years old. On child-safe crescent. Ultra kitchen. Many upgrades. Joe Salomon 226-9770.

* * *

***BATHURST & STEELES**
2,850 sq. ft. 4 bdrm, 3 baths, skylight, family room, finished bsmt. Premium lot. Shelly Halpern 226-9770.

* * *

***ANTIBES LUXURY CONDO SUITE**
Florida room. Best view. Ultra kitchen. Appliances. Rec centre. Steps to park. Joe Salomon 226-9770.

Village Real Estate Ltd. Realtor 485-2299 731-0090

LOWER VILLAGE — MUST SELL!
Make an offer. Smaller Village home. Excellent condition. 3 + bdmrs. En suite. Central air. Vendor financing. Liz Spivak 485-2299.

* * *

POPLAR PLAINS
Downtown luxury. Large principal rms. Perfect for entertaining and living. $489,000 R. Diamond.

* * *

ALLENBY
$279,900 Immaculate condition throughout. 2 storey. 3 bdrm. Modern kitchen. Breakfast room. Deep private yard. Liz Spivak 485-2299.

* * *

BATHURST & GLENCAIRN
$199,000 Perfect start! Bungalow on large lot. New kitchen. Finished lower level. Don't miss this one! R. Dobbertin 485-2299.

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allan BROWN COME GROW WITH US

BATHURST S. OF STEELES
Detached, asking only $183,900 — stunning sidespl., on very lge. lot; 3 bdrms., fin. bsmt., garage removed for extra room. Appliances, air cond. Call Michel Benamou, 224-0801.

* * *

BATHURST & STEELES — SHORT WALK TO PROMENADE
4 lge. bdrms., lovely fam. rm. w. full firepl; cedar deck, library, 3 baths, open spiral stairs; highly upgraded home of about 2,800 sq. ft.; pool-sized lot. Call Anne Eidlitz, 224-0801.

* * *

GLENCAIRN & BATHURST — GREAT EXPECTATIONS — DELIVERED
Classic 4-bdrm. 2-stry. w. 4 baths, highly upgraded, newly listed; call Alex Levin, 224-0801.

* * *

BATHURST & STEELES
Lge. 3-bdrm. condo, corner unit, incl. appliances, shows like a dream; underground parking. Call Len Zlotnikov, 224-0801.

224-0801

SELL IT FASTER

CJN Classified Ads Work!

OBITUARIES

Feldman, Rose on August 23, 1986, late of 266 Viewmount Ave.

Gladstone, Goldie on August 24, 1986, late of 385 Brooke Ave.

Keypour, Jonathan on August 20, 1986, late of 271 Regent St., London.

Komlos, Magda on August 20, 1986, late of Cummer House.

Krumholtz, Mila on August 19, 1986, late of 4455 Bathurst St., +1121.

Schneiderman, Moses on August 25, 1986, late of 560 Melrose Ave.

Shapero, Max on August 20, 1986, late of 23 Forest Ridge Dr.

Singer, Max on August 20, 1986, late of 12 Goldfinch Ct., #502.

Steeles-College Memorial Chapel

OBITUARIES

Jack Lipener, on August 18, 1986. Late of 191 Lisa Cres., Thornhill.

UNVEILING

The unveiling of a monument to the beloved memory of the late **Ben Gross** will take place on Sunday, September 7, 1986, 10:00 a.m. at Bathurst Lawn Cemetery, Adath Sholom Section. Relatives and friends are invited to attend.

The unveiling of a monument for the late **Bessie Rotblott** will take place on Sunday, September 7, 1986 at 12:00 a.m. at Roselawn Cemetery, Minsker Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Alexander Stoll** will take place on Sunday, September 7, 1986, 11:00 a.m., at Bathurst Lawn cemetery. All for one section.

SHIVA MEALS
•Tasteful presentation
•Varied selection of hot/cold menu items
•Delivery available
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Over 650 satisfied clients
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921-5006, 923-3827

Ramot Weizmann Yavnah. New 1 storey townhouse, 3 bedrooms, 2 bathrooms, large backyard. Corner unit, close to beach. 633-5572.

Petach-Tikva. Attractive centrally located 3 bedroom apartment adjacent bus routes, synagogues, shopping. Incomparable value. Sale/exchange for Toronto property. Call 783-7767.

ISRAEL PROPERTY FOR SALE

Jerusalem, well-situated: 1 bedroom & livingroom, furnished & appliances & telephone, main floor, suitable also for elderly or handicapped persons. (403) 289-3654, (19724) 923019.

Classified Ads

ISRAEL PROPERTIES FOR RENT

Attractive 2 year old home in Nes Ziona. 3 to 4 bedroom, large kitchen, appliances, patio, telephone, washing machine, partially furnished. Major transportation; kindergarten & high schools near by. 5 minutes from Weizman Institute, 2 minutes from Tel-Aviv. Exchange for Toronto home preferable. Call 736-1280.

LOTS FOR SALE

Residential Lot 290ft x 50ft irregular. 1 block west of Bayview between Sheppard/Finch. 663-9610, 738-8336.

Real Estate Public Auction Thursday, September 11, 1:30 p.m. 97.03 acres in the Caledon area near Victoria. Call for free brochure. Terms, $20,000 deposit on auction day in cash or certified cheque; payable to: Dunn Auctioneers in Trust. Balance in 30 days. Auctioneers number **(416) 773-5952.**

OUT OF TOWN ACCOMMODATION

For Rent 3 bedroom apartment in Netania, Israel. New building, heating, elevator, 2 baths. Central location, 1 block from beach. 494-9922.

PERSONAL

Professional and Business people meet through Chai Introductions. Confidential. 783-7666.

"Introductions for Marriage, young & older; Orthodox & Moderate. Enquire 504 Bloomfield, Montreal, Que. H2V 3R8."

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Join Chance-A-Glance for successful matchmaking. Call now. 889-5908.

Private Investigations and Security Services. Call Birnie - Civic Security. 766-3421.

Attending U of T St. George Campus, Scarborough Campus, Ryerson Polytechnical Institute this year? Call Jewish Students Union 923-9861.

PERSONAL Companions Wanted

Educated British widow seeks male companionship. Age 65+. Interest: Travel, theatre, music, scrabble, etc. Mary 636-3413.

Medical Doctor new to city, good looking, dynamic, mid twenties, seeks attractive female 18-25 years. Photo appreciated. All Replies Strictly Confidential. Box 8262, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Attractive woman, 37, never married, 5'3", 145 lbs., speaks Hebrew & Russian, looking for marriage minded gentleman, 38-48. Call 661-3687.

Single lady 28, Electronics Engineer. Interested in corresponding with gentleman for friendship and serious marital intentions. Write: Beth Sheva P.O. Box 576, Israel or call 57-77630.

Live-in companion to take care of elderly gentleman, must be able to speak Jewish. 665-2441.

Professional male 37, seeks tall independent woman 28-35, interested in sports, country walks, travel and sharing. Box 8264, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Four widows wish to meet four gentlemen with lots of class! To form a get - together. Swimming, playing cards, shows, concerts, dinners, dances, travelling etc. The idea is to shorten the long winters & stretch the short summers, in a pleasant way! If you are between 58-69 and interested please reply to Box 8265, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1p1.

Attractive senior petite cultured lady financially secure, interested in meeting a gentleman, who wishes to enjoy the good years ahead. Box 8266, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

PROFESSIONAL

Experienced Bal Tifilah available for Rosh Hashanah-Yom Kippur seeks Orthodox position as Baal Shacharis or Musaf. Call after 6 P.M. (514) 738-0491.

PROPERTIES WANTED

CASSERMAN LIMITED REAL ESTATE BROKER

M.L.S. Service 630-9930

SHARED ACCOMMODATION

Female roommate wanted, 20's, non-smoker, strictly Kosher, to share luxury condominium, Bathurst-Finch area. Very reasonable. 736-0270, evenings.

Girl wanted to share luxury 3 bedroom apartment with 2 others. Indoor pool, sauna, etc., etc. $450.00 per month all inclusive. Scarborough. Phone 291-2418.

Available furnished bedroom, private bathroom in large 3 bedroom condo. Kosher kitchen, private parking. Bathurst-Finch 881-8910, after 6:00.

New in town, 31 year old male, 5'8", good looking, seeks female, non-smoker, 25-35 that enjoys good life, movies, sports, good sense of humor. Send photo & phone number. Box 8276, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

CJN Classified Ads Really Work!

Programs at west end school

Hamilton JCC starts move

By MOURA WOLPERT

HAMILTON — The JCC's long awaited move to the west end of the city is finally coming true.

While the old building on Delaware Ave. has still not been sold and a site for a new building not yet found, the first stage of the move is on with all children's, teens' and some adult programs being relocated in the west end at a former vocational school for girls recently closed down by the board of education because of shrinking enrolment.

More conveniently located for the majority of Jews who live in west Hamilton and the west end suburbs of Dundas and Ancaster, and just off Highway 403 for those coming in from Burlington, Agnes McPhail School is just a few steps down the street from Shalom Village.

So far the school has been rented for one year and what happens after that, says JCC executive director Sid Brail, remains to be seen. But meanwhile the search for a new site goes on and strenuous efforts to sell the old building continue.

JCC and Federation offices will remain at 57 Delaware for the time being but program director Brenda Kadish moves her office to Agnes Phail School.

Making the move to the west will be the nursery school under director Debbie Martin; Kindergym, a "relaxed program" for mothers and babies aged six months to 2½ years, and pre-teens and teens basketball, floor hockey, Karate and girls teen fit.

Camp Horef, the winter holiday camp for 10-year-olds also moves to Agnes McPhail school.

Afterschool Special, a sports and activities program for pupils of the Hamilton Hebrew Academy, will continue at the academy.

The only adult program at the new location will be men's basketball, co-ed volleyball, Karate and the Nooners' Fitness Class, as well as conversational Yiddish and Hebrew classes.

Seniors' programs, arts and crafts and the Fae Charles Singers remain at the JCC while the Saturday Niters, a social program for adults, will continue to meet in the Shalom Village garden lounge.

Other programs being offered by the JCC this fall include B'nai B'rith at the JCC and Teen Alternatives for teenages, and for young adults a young leadership group with Neil Silvert and a swinging singles group with Brenda Kadish.

Fitness with Carrol, one of the longest running family fitness programs under the direction of Carrol Wasserman, continues as usual at the JCC.

Family attractions include a corn roast, bowling, tobogganing and the third annual family Maccabiah on Christmas Day and a special interest session coming up is a drug awareness program for adults.

This fall sees a revival of the Yiddish committee, which follows the Yiddish-English production of Neil Simon's Sunshine Boys with a book month program on Yiddish literature with J. B. Salsberg on Sunday, Nov. 23, a Yiddish film on Jan. 31 and "the one and only Yiddish picnic" on June 14.

And new this year is Hamilton Shalom, a joint JCC-National Council of Jewish Women project to welcome new families to Hamilton.

For information, call the JCC at (416) 528-8577.

More Jews enrol at West Point

WEST POINT (JTA) — Twenty-two Jewish men and women are entering the United States Military Academy at West Point as member of the Class of 1990. This is the largest number of Jewish cadets to enter a single class since World War II.

At that time, from 1940 to 1945, there was an average of 100 Jewish cadets of a total number of 2,200 cadets each year. At present, there are 4,500 cadets. Of this total, there are 58 Jews, including the 22 of the Class of 1990, at West Point. This is also the highest number in decades.

A special welcoming ceremony for the new Jewish cadets was held in July at the West Point chapel. Wellwishers, community members and representatives of the Jewish War Veterans were in attendance. Each new Jewish cadet was presented with an inscribed edition of the siddur for Jewish personnel in the armed forces.

"The Jewish chapel greatly enhances the lives of the Jewish cadet and community at West Point," said Herbert Ames, president of the West Point Jewish Chapel Fund.

He noted, "There is normally a loss of roughly 20 to 30% of all cadets during their first year. This past year, not a single Jewish cadet departed. Parents tell us repeatedly, the chapel helps their children, giving them the strength and courage to complete the difficult first year."

One of the original intentions of the chapel, Ames said, "was to provide a religious home that serves to welcome members of the Jewish faith to West Point. The chapel is cited as a significant factor for the growing number of Jewish cadets at West Point."

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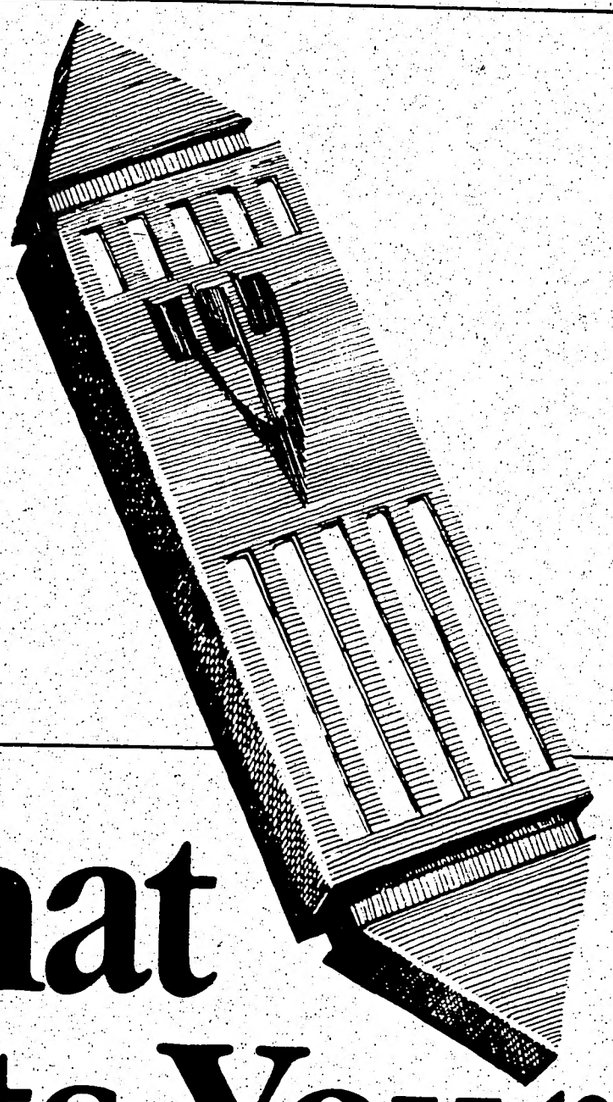

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Supplement to The Canadian Jewish News, Thursday, September 4, 1986

Viewpoints

THE CANADIAN JEWISH PERIODICAL VOLUME XIV, NUMBER FOUR, 1986

Where Is Our Compassion?

by Rabbi W. Gunther Plaut

This article is an excerpt from the keynote speech delivered by Rabbi Plaut at the Plenary Session of Canadian Jewish Congress in Toronto last May.

JEWISH participation in so-called non-Jewish causes is an issue I have adressed before, but I do it this time with special emphasis, because of the experiences I have had since our last Plenary Session.

During this period it was my privilege to serve the federal government as a one-person commission to revise the way in which we in Canada define the concept of refugee. It was, for me, a grand opportunity to learn and study and in the process criss-cross the country and hear submissions from many groups and individuals. Congress submitted an official brief, and so did individual Jews here and there. But local Jewish communites were silent and disinterested.

Now think of it: is there a people in the world more knowledgeable about being refugees than ours? Have we not wandered the face of the earth for centuries? Did we not come to these hospitable shores fleeing from poverty or persecution or both? Have we not been the refugees par excellence? And could I therefore not properly expect that Jews as Jews would have much to say on the subject and the direction which Canada ought to take regarding refugees of the present and the future?

Alas, my expectation was disappointed. Jews who participated in the hearings did so not so much as members of the Jewish community but as individuals and, sad to say, often as members of church delegations. Why? Because the Jewish community could not be roused to any level of interest. That to me is a sad and worrisome state of affairs.

Why Is The Jewish Community Silent On Social Issues?

Why should it be so? Why should Jews who in America are part of every moral and social renewal and are in the forefront of social change, be so silent when they cross the border and live in Canada? The answer to this question is uncomfortable, but it must be faced at last.

Just as Canada manages to stand aside from the major confrontations of the world and at times assumes an isolationist attitude, so have Canada's Jews. We have developed dangerously isolationist Jewish perspectives. Our world view is narrow and self-centered. We care for justice, so it appears, only when Jews are involved. We worry about refugees only when they are Jews. We worry about human rights only when they appear to affect us, as in Soviet Russia, Syria or Ethiopia. But human rights as a moral issue affecting us as human beings and therefore involving others who are not Jewish, seem to strike a deaf ear in our community. For seven years I served on the Ontario Human Rights Commission and to my great chagrin found much the same situation to prevail.

To put it bluntly: all too many of our people take the attitude that questions of this kind are *goyish* business, and concern us only when they affect us directly. We will of course fight antisemitism, but will not fight racism in general. I even hear it said: nobody worried about us during the Holocaust, so let them worry about themselves this time.

UNEMPLOYED MAN 1931 – BY LOUIS MUHLSTOCK C.G.P., MONTREAL

Infringement Of Human Rights Affects Us All

That is a dreadful and immoral proposition. Loving one's neighbor or pursuing justice is not confined to Jews. To use a talmudic example: when people sit in a boat, a hole that someone bores beneath him will sink the whole vessel and not just the person who makes the hole. The absence or infringement of human rights affects all of us at all times, for we are in one and the same boat.

You will object and say: "Haven't Jews been in the forefront of social issues, have they not greatly contributed to the humanization of Canadian life?" Yes, they have, but they have done so as individuals. People like Irwin Cotler, Howard Adelman, Rosalie Abella and many others have spoken vigorously to issues of human rights and have spurred the Canadian public to action. Congregations have helped the Boat People, and my own congregation, Holy Blossom, brought Martin Luther King to this country twenty years ago, in the midst of the racial crisis.

All true. But I am speaking of the corporate community, in our various cities and on the national scene. There, we are rarely heard, while the Roman Catholic bishops or the United and Anglican churches address themselves vigorously as religious bodies to issues such as nuclear policy, Native and Japanese-Canadian rights, poverty and capital punishment. But our communities behave as if these matters belonged to someone else and were not our concern, as if to say *"lo lanu"*. In my opinion, this reflects poorly on our commitment to Jewish values.

Where Is Our Compassion?

To cap it all, such an attitude is also poor politics. Jews who care only for themselves and what concerns them have no credibility in the larger community. When we cry only for ourselves we will have no allies when we need them. It is as simple as that. But when we worry about the problems of others we can enlist them in our battles when the time comes. We blamed the world for its silence when we cried out into the storm and no one heard us; will we belong to those who turn a deaf ear when others cry today? Yes, it is easy to look away. We found out how easy it was. And now we too look away? Where is our sense of history? Where is, above all, our sense of compassion? . . .

Rabbi W. Gunther Plaut *is senior scholar of Holy Blossom Temple in Toronto, past President of Canadian Jewish Congress and an Honorary Chairman of Viewpoints.*

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SKETCHES BY ROY PIPERBERG

Editor's Notebook

One of the sacrosanct communal rites to which all national community organizations are obliged to pay homage is the periodical national convention. Hundreds of delegates foregather, socialize, feast and pass resolutions which usually are predictable and have very little effect on future policy. Occasionally, however, a new theme does emerge which resonates among the delegates and signals a major new departure for the organization.

This is what happened at the triennal Plenary session of Canadian Jewish Congress which took place last May in Toronto. Since Congress represents all facets of Jewish life — religious, secular, Zionist, Yiddishist, philanthropic, etc. — very seldom does a new theme surface on which a strong consensus can be found. The two classic community concerns — anti-Semitism and Israel — usually continue to dominate the discussions.

This time, however, experienced Congress watchers noted an unusual unanimity of focus by Congress leadership on a theme not emphasized at previous plenaries: social action by Congress in support of general as well as specifically Jewish causes. This development marks a radical shift in Congress priorities, with sociological, psychological and even theological implications that deserve serious analysis.

Even before the start of the Plenary, the new theme was sounded by Milton Harris, outgoing president, in an interview in Viewpoints: "Whereas in the past, our Jewish tradition has tended toward particularism, in a free and open society particularism is not going to be the answer to the survival of our people in the Diaspora. We have to express the universal nature of our Judaism and that means a much more active involvement in human rights issues." In his keynote speech at the Plenary, Rabbi Gunther Plaut, immediate past president of Congress, warned that the Canadian Jewish community is dangerously isolated from society because of its lack of participation in "so-called non-Jewish causes." Alan Rose, national executive vice-president, said that while Jews in the past have fought for their right to be equal to other groups, this generation must now fight for the right of others also to be different in Canada's multicultural society.

And, in her first speech, newly-elected President Dorothy Reitman called for the creation of a task force to address the recommendation of the delegates for social action on a broad range of topics. Obviously for Canadian Jewry, social action appears to be an idea whose time has come.

This is our focus in the present issue. We print an excerpt from the keynote speech of Rabbi W. Gunther Plaut and two addresses to the workshop on Social Action during the Plenary. One is by Rabbi Dow Marmur and the other by Sheila Finestone, M.P.

One of the most valuable functions of Viewpoints is that, not being an news journal, we are able to publish mature reflections on dramatic events that flash across the headlines and then lapse into obscurity. Only with the passage of time can valuable insights emerge that illuminate the true significance of the event. We have two such articles: Professor Yakov Rabkin reflects on the Zundel trial and Dr. Emil Fackenheim on the "Bitburg Affair".

Prof. Rabkin concludes that Jewish self-perception should not be based on what was done to Jews during the Holocaust, and certainly not what vicious anti-semites like Zundel and Keegstra have to say about its historical truth. Jews must have an independent frame of reference based on their own historical and religious heritage.

Dr. Fackenheim emphasizes that Hitler's war was not just another struggle between 'us' and 'them'. It was a war for the survival of civilization itself. In its aftermath, the desire of Ronald Reagan to observe the usual amenities, commemorating the dead on both sides indicates not a respect for gallant fallen heroes on both sides, but a lack of historical judgement.

Dr. Shel Krakofsky's short story, "Aleinu in One-part Harmony", is a warm and humorous glance at life in an Orthodox 'Shul' and the idiosyncracies of its congregants.

We are proud to include two poems by Irving Layton. The powerful language, striking imagery and unique insights mark them as vintage Layton.

Two Poems by Irving Layton

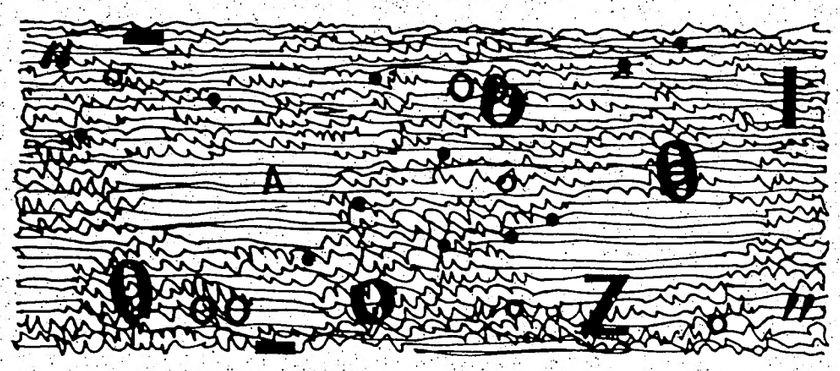
NIGHTMARE IN THE ANNEX

My friend, a post-Holocaust half-Jew lives
on the same street as I, oceans
and black volcanic mountain ranges apart.
We sometimes meet when sorrow makes a space
or it might be it's rage will flutter
out of his mouth, a broken-winged raven
to light a circle of fire to keep me inside:
but good moments come soon like cooling rains.

A fractured demi-Jew, his woe is doubled:
well-scrubbed and providentially handsome
he passes for a WASP in darkest Toronto until
he speaks about Jews and starts to rave.
Then his fine-cut features turn deep pink,
the voice becoming guttural, not his own.
That's when something strange comes over me,
and malice making its pitch, I call him *Pinchas*.

Though I love him like a younger brother
genetics too will claim its sad martyrs,
squads of cripples whose favorite mainstays are
hymns that comfort, words of song and poetry
unheard above the world's loud churn of hate.
My compassion's a poor thing, streaked
with insult, knowing the hellfire Europe loosed
on those Jews who praised life till life was gone.

A small restless animal tied to his trunk,
his right arm's seeming autonomy
puts a squint into his frank grey eyes
as though the limb had a mind of its own
wanting to put distance between his father's beard
and himself. Or is it fear the wilful fingers
will snatch up onion slices and herring,
the wife impeccably cool and English at his side?



TWENTIETH CENTURY GOTHIC

I wake from a troubled doze and rub my eyes.
The Jew is still whispering his tribal secrets
to the wall, bending his spare frame this way
and that, almost licking the Hebrew words off their page.

The same human carnage flows through his veins as mine,
yet I turn from him in sadness and dismay. He's one
of God's white mice in whose damaged bodies
vaccines are made for the select few, immunizing

Them against a world Divine Justice
made purposively malign. Though his skin's pallor
and burning speechless gaze mark out the fanatic,
the lobby's glare despoils him of mystery and love.

The lighted lobby turns everything commonplace,
diminishes the most barbarous event into a happening
in search of a camera while saints and holy men
beseech the deaf walls for favors and I

God's recording angel loosed in a roaring desert
gape at the blind lens like a once-famous Alpinist
whose name we recall only after a long wooden pause,
a flurry of precipitous promptings.

["Ghetto of the elect. A wall, a ditch.
Expect no mercy. In this most Christian
of worlds, the poet is a Jew."]

—MARINA TSVETAYEVA

Viewpoints

Viewpoints is sponsored by Canadian Jewish Congress.
We acknowledge with deep appreciation
major contributions from the Oscar Yolles Charitable Foundation of Toronto.

STATEMENT OF PURPOSE

Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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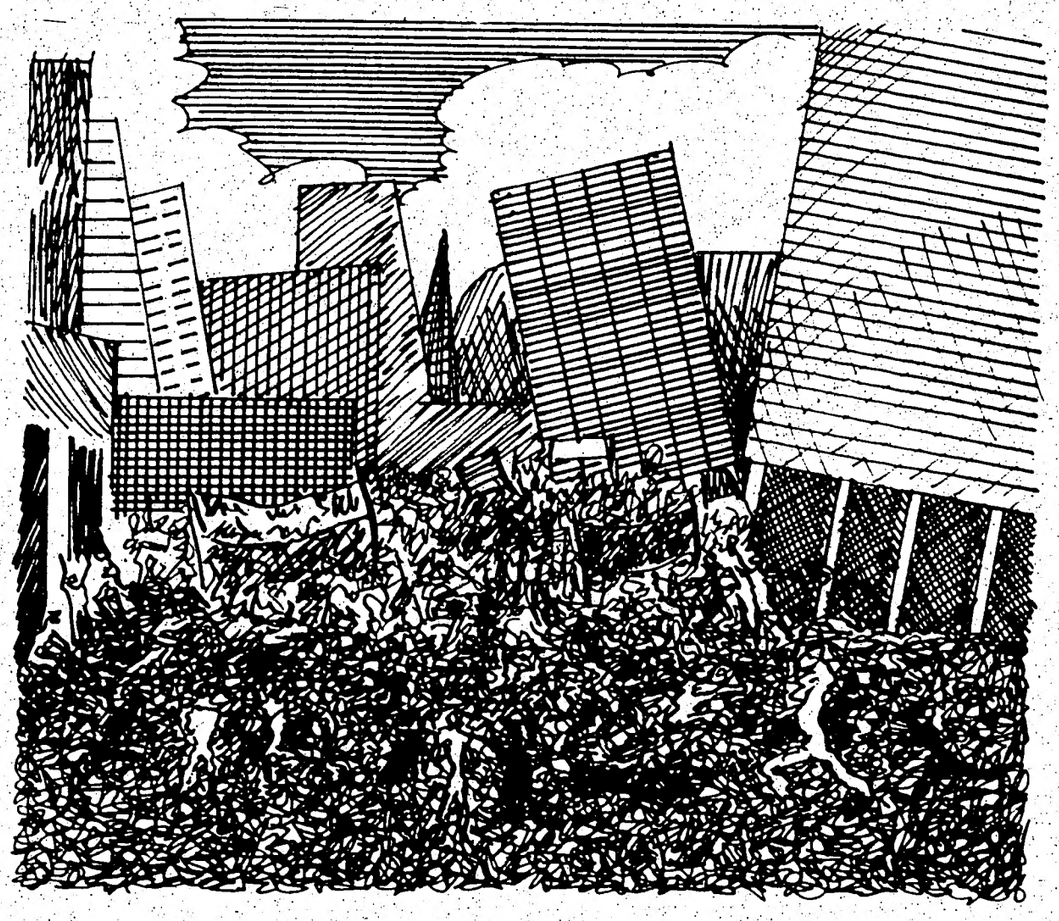
Social Justice: Role of the Jews

by Sheila Finestone M.P.

This is a condensed version of a paper given by Sheila Finestone at the workshop on social action held on May 9 at the CJC Plenary session in Toronto.



I would like to look today at the role of the Canadian Jewish community in promoting social justice. As Jews, we have seen both sides of the street. As volunteers, activists, lawyers, Parliamentarians, we have enhanced Canada's effort to establish social justice. And, sadly, as Jews, we have suffered when the social justice tradition has faltered.

The Talmud speaks of Jews as being "a light unto the nations," and so we have been, leading by our ideals and example. In any Human Rights movement in the United States and Canada one finds Jewish participation is far greater than the proportion of Jews in the population. This should not be surprising. Judaism did not merely give the world the idea of one God — but of a God of Justice whom people could serve only through righteous living: through "Tzedakah". From a theological standpoint, both Judaism and Christianity demand that their adherents believe in God and live good lives.

In Judaism, the relations between man and man are actually placed on a higher level than those between man and God. Wrongs committed by man against God can be atoned for on Yom Kippur, but transgressions by man against man can be forgiven only when the injustice is remedied. The deed, rather than the creed, is exalted in Jewish tradition.

Nowadays, many Jews want Jewish organizations, such as the Canadian Jewish Congress, to speak out on Jewish issues only. The reasoning often is that the non-Jews won't speak for us. Therefore we must speak for ourselves. According to that view it is proper for the CJC to make representations to government on the need to provide Kosher food in prisons for Jewish prisoners, but it is not proper for the CJC to make representations on the need for improving conditions, for *all* prisoners. I want to take a few minutes now to examine whether *in fact* Judaism's commitment to social justice mandates that Jewish organizations should be involved in Jewish causes only. Let us now look at a few of these broader social issues.

Non-Jewish causes

(i) *The Sikhs*

You may have read about the recent cases in which members of the Sikh community in Canada insisted on the right of their male members to wear turbans at all times. Some of you might wonder why Jewish organizations such as the CJC should even be interested in these cases involving the Sikhs. What has it got to do with us? First, the Canadian Jewish community constantly professes its support for freedom of religion in general, not simply freedom of religion for Jews. We, of all peoples, know from experience the importance and value of religious tolerance. Therefore, Jewish organizations should be supporting the Sikhs on this issue out of a sense of social justice — even though we may not derive any direct benefit.

Secondly, there may also be an indirect benefit to the Jewish community if the Sikhs succeed in their claims. To fully understand this kind of benefit, you must realize that Canada's common law system is based on precedent: a decision in favour of the Sikhs will be highly persuasive, if not binding, on the next judge who hears an analogous case. Thus, future judgements, relying on the Sikh decisions as precedents, can be expected to protect the right of Hasidim to wear their distinctive clothing.

(ii) *Jehovah's Witnesses*

Consider also the persecution of Jehovah's Witnesses in the 1950's by the Maurice Duplessis government in Quebec. Of what interest is that matter to the Jewish community? The Supreme Court of Canada ruled in favour of the rights of Jehovah's Witnesses to carry on business in Quebec, without being discriminated against on religious grounds by the Quebec government. This court decision constituted a further endorsation of religious tolerance, which would also doubtless help to give legal protection to Jewish merchants.

(iii) *Blacks and other minorities*

The examples I have referred to thus far involve freedom for *religious groups* such as Sikhs and Jehovah's Witnesses. Since we are ourselves a religious group, I expect I would find considerable support when I say that the organized Jewish community is right to be actively supporting these other *religious* groups: For the protection of the rights of religious minorities enhances the rights of all of us.

I would go even further and suggest to you that the organized Jewish community should get involved with human rights campaigns that do not only involve Soviet Jews, or Jews at all. In fact, it is a moral imperative for us to become involved in human rights for blacks and other minorities. The American experience easily comes to mind here. We are all aware of the fact that Jewish individuals were in the forefront of the movement for black civil rights in the United States during the 1960's and 1970's. Some of us have seen the photos of the civil rights marches, for instance the famous 1965 march from Selma to Montgomery, Alabama, in which the participants, Martin Luther King, Ralph Abernathy, and Rabbi Abraham Heschel can be seen linking arms and marching in the front row. Let me ask the question which many of you are no doubt eager to ask: Since some of today's black leaders in the United States have turned against the Jews, what good has it done the Jews that many of our people marched in the vanguard of the black civil rights movement?

In retrospect, if we had known that *some* of the black leadership would eventually turn against us, would we have counselled Jews to sit idly by while blacks were marching for their freedom and dignity in the 1960's? Surely we would still have counselled our people to get involved so as to become part of the *solution*; not part of the problem. We know today, as we knew then, that a world not safe for democracy will not be safe for Jews. We have, in our history of support for blacks and minorities been ever mindful of the Hillel dictum: "If I am only for myself, what am I?."

The Jews who participated in these civil rights marches knew they were taking *risks*, without any assurances that benefits would in fact accrue to the Jewish community. Yet, Jews came to the support of blacks at that time because the cause of the blacks was just; not because it was the easy thing to do in the face of a hostile white population in the American south. It reminds me of the spirit of one of the great colonial landowners of New York, who on being advised not to *risk* his property (from retaliation by the British) by signing the American Declaration of Independence, replied: "The heck with the property, give me the pen!" The signer well knew that he was risking his property, not to mention his head, by putting his name to the Declaration. Yet he signed because he felt it was the right thing to do, not due to an expectation that some personal benefit would necessarily accrue to him.

The ongoing immigration of refugees to Canada is another issue which is not usually viewed as a "Jewish issue". Yet Jews have considerable empathy for the plight of the Vietnamese "boat people" and other refugees who are seeking entry into Canada. We know only too well what it is like to come to Canada as refugees seeking freedom from political or religious persecution.

Therefore, I have no hesitation in again saluting the Canadian Jewish Congress, which through its Law and Social Action Committee submitted a key brief to the Plaut Commission on Refugee Determination. A just refugee determination process is in the interests of us all.

Coalitions and Jewish Identity

In my view, it is necessary for Jewish organizations to move out of our comfortable Jewish community setting into the larger social and political arena, to join coalitions working towards a variety of needs. You have seen how successful coalition groups can be, when they recently brought about the repeal of that portion of Finance Minister Michel Wilson's budget on partial de-indexing of old age pensions.

I do not wish to be misunderstood on this issue. I am *not* saying that if you want to do volunteer work for the elderly, you should deliberately seek out a non-Jewish elderly group even though our Jewish elderly people desperately require your assistance. Not at all. I am *not* advocating that you neglect Jewish causes. The Parliamentary record of the House of Commons shows I've been vigilant with respect to Jewish concerns. Whether the issue is freedom for Soviet Jews, Raoul Wallenberg, Nazi war criminals, or support for the state of Israel, I *have* spoken out, because these issues are part of my value system, and my heritage. What I *am* saying is that the Jewish community should be involved in a number of the so-called non-Jewish issues. We need to help set the tone of debate in this country, and be its conscience. The ideal Jewish community joins with other groups in the pursuit of important community objectives, but at the same time realizes that it can render an even greater service if it knows how to preserve its own identity.

Conclusion

In conclusion, let me say that the concept of 'chosenness', of being "the chosen people", has nothing to do with superiority of race. Rather, it requires a greater dedication to moral precepts and *social justice*. We do not absolve ourselves, you or I, from the moral responsibility to help those in need, by saying "I paid my taxes," or "I gave at the office." Rather, it is the direct support by Jews and Jewish organizations for other minority groups, for human rights, and for family re-unification of all Canadians with their relatives living abroad, that reflects the very best of our Jewish tradition.

We have learned that anti-semitism can only be fought successfully by combatting discrimination against all peoples. Jewish security in Canada is interwoven with the preservation of a free society in which people can express their fullest potentialities, without distinction as to race, religion or ethnic origin. If we have learned anything at all from history it is that a world which is not safe for democracy is not safe for Jews; and a world not safe for Jews is not safe for democracy.

Sheila Finestone M.P. *is a member of Parliament from Montreal.*

Should the Canadian Jewish Community Be Involved In Social Issues?

by Rabbi Dow Marmur

This article is a condensed version of an address given by Rabbi Dow Marmur at a workshop on social action held on May 9, 1986, at the CJC Plenary session in Toronto.

WHETHER we choose the terminology of Emil Fackenheim, the theologian, which describes the contemporary Jewish condition as our people's re-entry into history; or we follow the characterization by Yehuda Bauer, the historian, of the modern Jew's emergence from powerlessness;or we are persuaded by the analysis by Irving Greenberg, the vociferous campaigner for Jewish unity, of the present situation as the dawn of a third major epoch in Jewish history — it will all come to the same thing: the recognition that Jews have at last gained access to power. That is, of course, particularly true in Israel, but it is also true in those Diaspora countries that have large Jewish populations; the United States is the most obvious example, but Canada should also be included.

This presentation is based on the perception, formed during my almost three years' sojourn here, that Canadian Jewry is not a powerless minority but a significant component of the Canadian mosaic. The majority of Jews in Canada belong to the privileged strata of the population, financially, politically, intellectually, educationally. This seems also to be taken for granted — more with genuine admiration and respect than with malice and envy — by many non-Jews.

It is something that many Jews tend to deny; in fact, some of the activities of the organized Jewish community seem to be born out of that denial and may account for the surprise they often create among the Canadian public. If the population at large does not perceive us as being underprivileged, but we see ourselves as vulnerable, our actions are in danger of being incongruous. What most Canadians cannot know, of course, is that you can take the Jew out of the ghetto, but not the ghetto out of the Jew. Although we are no longer in the ghetto, we nevertheless often behave as if we were.

The Jewish self-perception is understandable, for we are recent arrivals from the ghetto. We may have adapted with remarkable ease the outer trappings of the open society, but we have not yet integrated these with our real feelings. As a result, we behave socially as if we were at home in Canada but react emotionally as if we still lived in Russia, or Poland, or Romania or Hungary.

I believe that this is a major factor in our reluctance to be involved, as a *community*, in the social issues of Canadian society. Yes, we will encourage *individual* Jews to play a part in humanitarian efforts, and even be proud of their achievements, but collectively we tend to stick to specifically Jewish issues. As a result, we appear more committed to self-defense than to the betterment of society. When we engage as a community in projects aimed at improving the quality of life here, it is often as a by-product of our self-interest or a belief that it is useful for our public relations image. All this suggests that we often apply a ghetto-attitude to our non-ghetto existence and end up being confused ourselves as well as confusing others.

I am the last person to suggest that we should deny or forget our ghetto existence; or that we should adopt a naive faith in the goodness of all mankind. On the contrary. My aim is to re-iterate and apply Irving Greenberg's formula:

> "Exercise of power must be accompanied by strong models and constant evocation of the memory of historic Jewish suffering and powerlessness. It is so easy to forget slavery's lessons once one is given power, but such forgetfulness leads to the unfeeling infliction of power over others . . . . Memory is the key to morality."

The Exodus from Egypt is what Fackenheim has called a root-experience; it not only shaped our history but also determined our actions since. The call to love the stranger because we were strangers in the land of Egypt is repeated frequently in the Torah. As we have gained access to power, it must be understood as a commandment to apply the experience of slavery by fighting for the freedom of all the oppressed; using our resources where we only could use our words; championing the cause of others whereas once we could only plead for ourselves. *Psychological theory* may suggest that those once oppressed tend to identify themselves with oppressors when the opportunity arises. But *theological reality*, as taught by our tradition, insists on the opposite: because we know the bitterness of oppression, we owe it to God to manifest our solidarity with all oppressed and fight for their redemption.

If we are serious about our Judaism and if we really want to enhance its fundamental teachings, not only its quaint rituals, we should find here a formula for our own action. If the story of Exodus matters to us, not only the pleasant family gathering around the Seder table, we must take the consequences and seek to emulate the prophets even if that provokes the ire of others, be they Jews or Gentiles, who want to enjoy the fruits of their power without discharging their responsibilities.

Social Action Expresses Both Secular And Religious Judaism

This kind of understanding of Judaism not only bridges some gaps between religious denominations but also enables the so-called secular Jew to express himself/herself Jewishly without committing himself/herself religiously. You don't have to be religious to have a Biblical/theological perspective on the place of social action in Judaism.

To make my case, let me refer to an Orthodox rabbi, Irving Greenberg, when he suggests that the shift from powerlessness to power has also led to greater secularity. He speaks, in fact, of "holy secularity" taking the place of theology, now when, after the Holocaust, it has become so difficult to be explicit about God. It is an understanding of Judaism that points directly to the principles of social action:

> ". . . we are entering a period of silence in theology — a silence that corresponds to profound hiddenness. The fundamental religious act is the reaffirmation of faith, redemption and meaningfulness through *acts of love and giving*. . . . In an age when one is ashamed or embarrassed to talk about God in the presence of burning children, the creation of an image of God — viz, *a human being of infinite value, equality and uniqueness* is an act that speaks even louder than words."

Social action can become the unifying force in the Jewish world today: those who hold different theological views and those who reject theology altogether can join forces in "acts of love and giving" affirming the "human being of infinite value, equality and uniqueness." As Abraham Joshua Heschel once wrote, even if we are not in a position to explain or eradicate *evil*, we should be able to remove some *evils* and thus help to "mend the world."

These reflections warrant the aside that the affirmation of a social action programme by the Canadian Jewish Congress, arising out of an "ecumenical" understanding of the contemporary Jewish condition, would be of enormous help in persuading alienated Jews that the Jewish community has something to offer them and that it does indeed need their talents. At present many of them look upon the community with disdain because they perceive it to be parochial and ghettoized, pre-occupied with self-seeking and obsessed with squabbles between various interest groups. And they want no part of that.

Perhaps the leaders of Canadian Jewry who so audibly lament the alienation of some of our best people would improve things by resolute action that would demonstrate that we are concerned for society at large and that we are able to unite to further its welfare — not only in the face of anti-Semitism and in response to the danger to the State of Israel, but also on intrinsic merits. An intensified social action programme by Canadian Jewish Congress would have wide and beneficial ramifications, in addition to being a real test of our emancipation.

To avoid misunderstanding, let it be stated clearly that this call to social action in no way goes against our commitment to our own community and the State of Israel. On the contrary. Fighting evils in no way precludes the evils that befall our own people, and championing the cause of justice always includes justice for Jews. In order to make a strong case we must begin with ourselves and aim at making the Jewish community a model and an example, not a martyr. For as Greenberg puts it, "after Auschwitz, martyrdom is morally offensive. The command is to live and to testify." For him, "how to use the power is the new halacha, but denial or endangering the power is considered the unforgiveable sin."

Those Jews who, in the name of some unidentified universalism, neglect their own in favour of global issues usually deploy assimilationist subterfuges. Despite their lofty principles and considerable achievements, there is little reason for the Jewish community to take pride in them. For any Jew who diminishes the strength of his people commits an unforgiveable sin. If he, or she, doesn't know it, it is our duty to remind them. In the words of Richard Hirsch, "if our social action program is not rooted in the Jewish heritage, then we act as

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CONDEMNED BUILDING, MONTREAL, Ca. 1943 - BY LOUIS MUHLSTOCK C.G.P.

LETTERS

The article "The Right to Die" which appeared in *Viewpoints*, Vol. XIV, No. 2, came from my files, and was written by Rabbi Daniel Jeremy Silver. (*Jewish Reflections on Death, New York, Schocken Books, 1974*).

Although I fully endorse the views expressed, the article is the original work of Rabbi Silver. I sincerely regret any misrepresentation which may have occurred unintentionally.

Rabbi Kenneth Segel

Jews, but not in the spirit of Judaism."

Yes, we begin by caring for our community and we are duty-bound to make sure that Israel comes first. To endanger our own is morally no less offensive than to threaten someone else's. That has always been true; it is especially so after Auschwitz.

But we don't stop with ourselves. The fact that we have left the ghetto does not absolve us from responsibility to fellow-Jews, but it extends our obligations far beyond our own circles. As Martin Buber put it:

> "To begin with oneself, but not to end with oneself; to start from oneself, but not to aim at oneself; to comprehend oneself, but not to be preoccupied with oneself."

That is the underlying assumption of this presentation. In my attempt to answer the question before this Forum, "Should the Canadian Jewish Community be Involved in Social Issues?", I have assumed that the reference is to activities that go beyond the needs of the Jewish community and the State of Israel, having established that the needs of the community and the Jewish State are primary and our involvement with them is a moral duty. What now follows will, therefore, only refer to our duties beyond the community.

Canadian Jews Should Be Involved In Social Issues

My own answer to the question should be in no doubt by now: Yes, the Canadian Jewish community should be involved in social issues! My theological basis for this conclusion is simple: our religious heritage is deliberately partisan in favour of the disadvantaged and, therefore, we are obligated to live up to the teachings of Judaism by reaching out to all who are in need. Since we are now full partners in Canadian society, we are duty bound to manifest this reaching out beyond the confines of the Jewish community, but never at the expense of that community.

Let me now offer a number of examples as to how this reaching out could manifest itself.

Economic Justice

The first area that comes to mind, following the principle that charity begins at home, has to do with economic justice in Canada. Many of us have "made it" in the open society; many have not, Jews and non-Jews. With time, the economic imbalance has increased, exacerbated in recent years by massive unemployment, an apparently inescapable byproduct of our economic system. As Jews we have a tradition of the dignity of labour and the importance for each individual to be able to earn his, or her, livelihood. It is, therefore, incumbent upon us to be engaged in activities in this country which promote economic justice, whether they serve our personal, financial and political interests or not.

Special attention should be paid in this context to the physically and mentally disabled, refugees and similar groups who can least fend for themselves. To exercise power with the memory of powerlessness means precisely that.

It also means that we must ally ourselves with those forces that champion the cause of women and demand equal pay for equal value. Even those among us who believe that, in matters of worship and observance, men and women have separate responsibilities will nevertheless insist on the intrinsic equality between the sexes. The conditions in present-day Canada demand that we express them and act on them.

Many religious leaders in Canada, notably the United Church and the Catholic Bishops, have made wide-ranging and courageous recommendations in matters of economic justice, unemployment, organized labour, women's rights and related subjects. Even if the Jewish community does not have the resources to act on its own, it should be able to lend its support and endorse many of these recommendations, in part or in toto. In this way, incidentally, we would also give substance to Jewish-Christian co-operation, taking it beyond its present, still relatively narrow, confines of civility and platitudes. By working together for new structures, not merely engaging in Victorian philanthropy, we would put our common sense of purpose to the test.

Life-Affirming Activities

There are other activities where co-operation with secular, rather than religious, groups may prove more fruitful.

Thus out of our concern for the dignity of life we have something to say as Jews about such controversial topics as abortion, euthanasia and capital punishment.

Unlike some religious groups, we Jews give priority to the life of the mother over her unborn child; this does not mean that Judaism condones abortion on demand, but it does mean that it has a less than rigid attitude to abortion. It should be advocated as a way of preserving traditional values while respecting the integrity of individuals.

Similarly, because in our tradition life is infinite and, therefore, not quantifiable, no human being should be allowed to terminate it at will, whatever the circumstances, although that does not obligate us to prolong it unduly by artificial means. The medical profession would welcome our guidance also on this issue.

Capital punishment, to quote our third example, is abhorrent for us Jews and could only be justified in the face of incontrovertible evidence that it saves innocent lives. In the absence of such evidence, we must oppose it; now is the time to prepare for a campaign to lobby MPs in a forthcoming vote whenever it comes. And let no Jew be lured into supporting capital punishment by quoting Scripture! He, or she, must also take history and current practice into account — including the fact that in the State of Israel today there is no capital punishment, even for terrorists.

There is a coalition against capital punishment in this country, but the voice of organized Canadian Jewry is not heard there. Can we tolerate such a glaring absence?

Global Issues

In the world in which we live, global issues are as much our concern as national ones. In many cases the lines of demarcation between them are not at all clear. Two examples come to mind: racial equality and disarmament. In both cases there is a Canadian dimension and a global perspective. Let me say a word or two about the latter.

In the case of racial equality the issue of apartheid is in the forefront. Jews cannot sit idly by in the face of the evil of apartheid. Even if, for whatever reasons, Jews in South Africa have to be circumspect, we here can speak openly. One of the many things that we have learnt from the Soviet Jewry campaign is that silence is never prudent. That is why we have to take every opportunity to speak out and to act.

Disarmament, nuclear and conventional, is as much an issue for Canada's Jews as it is for every other group. The recent disaster in the Ukraine has given us a grim reminder that the slightest mishap even far away constitutes a threat here. And the nuclear reactor in Chernobyl was for peaceful purposes! Just think of the consequences of a warhead going awry! Even if no evil is intended, this evil cannot be prevented unless all governments act resolutely. Canadian Jewry is morally bound to ally itself with all those who urge the government of this country to work for disarmament. Shalom is not a Jewish slogan; it is a Jewish programme — the climax of the divine blessing. To merit it, we must work for it.

Social Justice Must Involve Leap Of Action

I am painfully aware of the fact that I have listed, in almost cavalier fashion, a range of issues each of which requires detailed analysis and debate. I also know that the objections would point to the risk of getting involved. I do not wish to minimize such objections, but instead quote from Rabbi Richard Hirsch's important essay, "Toward A Theology For Social Action," when he writes:

> "In instances when we do engage in social action, we in effect declare that the risk of no action is greater than the risk of mistaken action. If theology has its leap of faith, social justice must have its leap of action."

The assumption of this paper is that very often no action is far worse than mistaken action.

When we lived in the ghetto, we often decided moral issues by asking the question, *Gut oder schlecht far di Yidn?*, "Is it good or bad for the Jews?" When we lived in isolation and without power, we had no choice but to leave the affairs of society at large and of the world to others. As emancipated Jews we cannot do so. The question whether it is good or bad for the Jews is still valid, but the answer now implies that that which is good for society and for the world is good for the Jews, even when it does not always seem so at first glance. It is time we learnt that lesson — and acted on it.

Fiction

Aleinu In One-Part Harmony

by Shel Krakofsky

WHEN Waldman heard their whispers as sonic booms, he would turn around and glare at the women's gallery. The widow Fishbein would meet his dour glances with a pleasant smile and a wink. This infuriated Waldman even more and he would slap the siddur his required three times and loudly declare, "Shah. Shah. Shah."

She was never called 'the widow Fishbein,' to her face. It was the membership's way of fantasizing about the husband she refused to talk about. Whenever she was asked about him, she curtly replied, "He's gone." This led to speculation that she had told him to leave or the more respectable possibility that he had died. They charitably gave her the benefit of their doubts. They knew though, that she had three married children and several grandchildren because they all attended the Soproner shule once a year on Simchat Torah. And none of them ever answered to the whereabouts of the absent Mr. Fishbein only to also say, "He's gone."

Like other downtown Toronto minyans, the Soproner shule is the domain of the aged and the mourners. A one-storey, grey block building, it has a minimum of stained glass, enough to distinguish it from the residential homes on a street off College between Bathurst and Spadina, the houses stacked side by side like old books. They have sagging verandas and oversized elm trees on lawns the size and texture of worn face cloths.

The regulars gather twice a day to pray. And if ten of them don't show up, they daven alone quickly and then these retired and pensioned remnants of Old World devotion stay behind to exchange opinions, gossip and Yiddish newspapers.

Guests are always welcome and there are the downtown merchants, businessmen and professionals who bolster the minyan when they have Yahrzeit on the anniversary of deceased parents. Of greater benefit to the minyan, is the occasional new mourner who attends for the entire year — a twelve month subscription series of Kaddish.

Once a young, potential tenth man was asked in from the street but demurred on personal Halachic grounds. "I'm sorry but you can't count me. My parents are still alive, thank God."

Their rabbi had moved years ago to the manicured, large lawns of Bayview and Finch. He took many of his congregants to found not a shule, but a synagogue in the midst of the emerging Jewish presence. The Chinese were taking over the old neighborhood and could take pride that their recipes were taken north for the newly acquired Oriental palates of those who emigrated. The downtown Soproners delighted in calling their offspring institution, "Beth Chan."

Nothing much changed inside the old shule except that the women lowered the ceiling-to-floor black drape at the back, separating them

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Shel Krakofsky *practices medicine in London, Ontario. His poetry appeared in our last issue.*

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from the men. There are still arguments about the mechitza but an accommodation was found after a bitter fight. While seated, the women can barely see over the flimsy cloth, but during standing prayers, they can see everything.

Lot's wife shudders, they jokingly claim, every time one of the men turns around and looks at them.

These arthritic and anginal people always wait for spring to be reunited with their snowbird congregants returning from southern hotels, apartments and condos. In the warm weather, there is always enough for a minyan, especially Saturday morning. Even with an infusion of more worshippers, Sabbath services at the Soproner are a sedate affair.

The men in their fifties suits with *krishalech* in the pant cuffs, wear dimpled fedoras which Sammy Taft keeps alive by blocking their hats and changing the bands, usually around Rosh Hashanah. The outfits are dark, baggy and always pressed, the men's hunching, shrunken bodies dressed to honour Shabbat or Shabbos as they would say.

Towards the end of the Sabbath service, the congregation stands for Aleinu, the traditional prayer proclaiming God as King over a united humanity. The men sway like corn stalks in the wind, the women erect as scarecrows. They sing together, the sound a plaintive moan of various uncoordinated keys and octaves. When they sluggishly reach the phrase "... *veeunuchnu korim*...," they bend their knees slightly and bow forward momentarily, returning to their original positions before finishing with the words "... *hakadosh boruch hoo.*"

At this point, the main body of the prayer is not chanted but read individually in a quiet mumble for a minute or so until the very last sentence unites the congregants once more in song. "*Vene-emar, vihoya Adonoy*..."

One Shabbat though, Bertha, 'the widow Fishbein,' didn't stop singing at "... *hakadosh boruch hoo.*"

While the others began to read softly, she continued singing the remainder of Aleinu in a pleasant, lyrical voice. Bertha Fishbein was buxom and heavy and was wearing her customary bright, printed dress and dark, floppy hat. Heavy, red lipstick, without any other makeup, gave the rest of her full face, a pale countenance.

She ignored the stares of the men and women. Her solitary singing voice so shocked them, that they never rejoined her in singing the last line of the prayer. None of them had ever heard or sung the entire Aleinu. Until that day, neither had Bertha Fishbein.

Bertha turned around, smiled and winked at the women who were rising for Aleinu. Some pointedly moved laterally a few steps to distance themselves even further. By segregating her, the women had moved centre stage to the rear of the shule, displacing the *bima* on the men's side.

When the silent part of Aleinu began, so did Bertha, her solo melody not interrupted by the rising chorus of shouts from the men's side.

"Shah!"

"Gevalt!"

"Gottenyu!"

She continued, her voice never wavering.

Waldman pounced toward the curtain, his face a bowl of beet borsht, as he tried to pierce Bertha's concentration with his clenched dentures and firm stare. She kept her head down and continued to sing.

Waldman realized that "shah" was not enough and slapped the Siddur three times and promised his more severe, "Noo. Noo. Noo." Again, the congregants were too astounded to sing the last line of Aleinu together. The two mourners were unable to recite Kaddish above the ensuing *tsimmes*.

"No more, no more," yelled Waldman. "You don't sing alone no more. It's against the Law," he promulgated while shaking a chastising finger at Bertha.

She said nothing. The shule became silent.

Waldman started yelling invectives in his more comfortable Yiddish. "You have no *derech eretz*. This is more than a *shandah*, more than *chutzpah*. What right do you have to do this? You're an *apikoros*. You deserve to be putched."

"Maybe even stoned," she sneered back at him.

He gave her a smug look of triumph, "I would throw the first stone. Even with these old hands, it would be *shver* to miss you."

"Your fingers should fall off, you *paskudnyak*," retorted Bertha.

"You're a *kurve*," accused Waldman.

"So I'm a *kurve* am I?" she replied placing her hands on her hips. "So how much you willing to pledge to come up and see me sometime?" she mocked seductively while raising her eyebrows and puckering her lips. "For the right price I'll even throw in a song. How about Kol Nidre while I'm exposing my elbows?"

"Enough. Enough," said the slowly advancing Silverstein, waving his cane in the air. "*Shoin genick*." His was a quiet, firm voice, one that had always been respected during shule battles from the earliest days. A retired tailor, he was án advocate of moderation in rhetoric and in action.

"Please Mrs. Fishbein. You know we can't listen to you sing. It's not permitted to hear the *kol ishah*, the voice of a woman, during prayers.

Bertha paused before speaking. "Mr. Silverstein, I enjoy singing the prayers. I'm not trying to arouse any of you. Under these circumstances it's an insult to all of the men that my voice has such powers."

She smiled benignly, "And at my age? Your voices don't disturb me. Pay attention to what you're saying, not to what you're hearing. If you were really concentrating on your own prayers, you wouldn't be able to hear me or anything else."

"Tell it to your husband," shouted one of the men, as he looked around for approval.

"Oh shut up," yelled back a woman who usually sat beside Bertha but had abandoned her for a seat at the very back.

Faigale Stern, whose husband never came to shule, walked towards Bertha. The thin, dark and handsome piano teacher put her arm around Bertha and quietly apologized for not sitting beside her.

She addressed the men looking over the drape.

"Keep her husband out of this. Who insults any of you because of your wives? Bertha's a person. She can think. She can do. For that you don't need a man."

"Another *kurve*," snickered one of the men loudly enough to be heard.

Bertha thanked Faigale for her support and walked toward the door. Wanting the service to continue, she left shule to savour the taste and smell of *cholent* steaming at her home.

* * *

"She's an *oysvorf* of a woman," declared one of the *balbatim*. This brought their meeting to order.

"She makes trouble wherever she goes."

"We have to get rid of her."

"She's a *farbissener*."

"We'll take away her membership."

"They'd even throw her out of Beth Chan."

"Beth Chan?"

"That's right. Beth Chan. I was there for my granddaughter's Bas Mitzvah a few months ago. I didn't want to go but my daughter forced me. You know how it is.

"Anyway, they're a whole pack of *goyim* now. They sit together, the *kurves* with the men. They call up women to the Torah. Our vagabond, you should pardon the expression, rabbi uses a microphone. Don't even ask me if the luncheon was kosher. They should all choke. I didn't even drink the water.

"But let me tell you something. Aleinu is still Aleinu there. They do it just like we do it here. That, they haven't forgotten. The women only join the men singing the first part and the last line. And that's the way it should be.

"That's the way it was and that's the way it's going to be."

"I say we tell her before Shabbos she can't come back."

"I say she won't listen. She'll come back."

"So when we see her coming, we'll lock the door."

"She'll pound so hard, we'll have to open it."

"So if she comes in, we all walk out."

"Then we have no service."

"Gentlemen, gentlemen, gentlemen," interjected the patient Silverstein for the first time, as he extended his palms to the heavens.

"My Zaida, *alevashalom* used to teach me like this. If a wagon goes by a puddle and sprays you with mud, don't try to wipe it off right away. You'll only spread the mud and make the stain worse. But if you wait awhile, the mud will harden and then you can just flick it off."

"So what does that mean?"

"Wait," said Silverstein. "Just wait. Maybe we don't have to do anything. She may never come back any way. And if she does, her fire maybe won't be so hot."

"We shouldn't still plan something. Just in case."

"I've got the answer," proclaimed an excited Waldman.

* * *

The small Soproner shule was almost as full as a Yom Kippur service, partly because of Waldman's plan, mostly because of curiosity. In the first row of the women's section, Faigale sat beside Bertha, flanked on all sides by women, who because of the large crowd, had no choice but to sit near them, the last arrivals being seated in the previously sparse front rows.

Just before Aleinu, Waldman and four other men moved to the rear of the men's section, their backs touching the curtain directly in front of Bertha.

As usual, the whole congregation sang in unison until they bowed. And as expected, when the devotional hum and buzz of ununited silent prayer began, Bertha Fishbein, her eyes resolutely on her Siddur, continued to sing. Within a few words, Waldman orchestrated his plan of action and led his ragtag choir into battle. Men, after all, could sing anytime they wanted.

Their belching voices drowned out Bertha's. She continued to sing without raising her eyes or voice. Each additional moment, more of Waldman's troops lined up in front of the *mechitza*, looking like soldiers drawing the line on a soccer field.

Faigale had seen and heard enough. She began to sing. Within a few sentences, a cluster of women moved to the front rows and joined Bertha in song. Eventually, most of them joined the chorus as Waldman's singing soldiers continued to march toward the *mechitza*.

At the end, the women looked at each other with smiles that were both satisfied and uneasy. The men were led away by Waldman to their seats and voiced several curses.

An exhuberant Faigale Stern, waving her hand like a conductor's wand, motioned the women to stand up again and joyfully proclaimed, "Da Capo. Con Energico!"

An elderly woman in the middle rows, stood up and punching the air with a raised fist, translated the call to repeat Aleinu and jubilantly declared, "*Noch a mool!*"

Bertha rose and led them again in singing Aleinu. The men looked for direction toward Waldman who was slumped in his chair. He rose slowly and his troops followed. This time their singing defiance was restricted to where they stood.

The women cheered at the end of Aleinu and began to applaud, each clap felt by the men as slaps on their faces.

The women began to hug each other and a wave of "*yasher koach's*" was directed toward Bertha.

Each succeeding week at the Soproner shule, the singing of Aleinu, from beginning to end, became the loudest, lustiest prayer sung on Shabbat. The men on their side, the women on theirs, developed a grudging harmony, the competition diminishing each passing week, some even calling the sound *freilich*.

* * *

Later in the year, Bertha attended a family simcha at the Soproner's large northern progeny. She was bored and didn't like the service which she considered to have too much innovation, decorum and stuffiness, preferring her own shule's traditional ceremonies. She too, was among the Soproners who disparagingly called this place, Beth Chan. Her antipathy changed as the congregation stood for Aleinu.

Bertha Fishbein carried a smile larger than one of her *cholent* pots, as she rose with the rest of them and cleared her throat.

Beyond the Zundel Trial

by Yakov M. Rabkin

Last year's Zundel trial keeps evoking questions as to whether it was worthwile to press charges against him. The anguish of the Holocaust survivors, the remarkable free media coverage enjoyed by Zundel and his supporters and the potential problems revealed by the application of Section 177 of the Criminal Code are all factors to be considered in any future action to curb racist propaganda. It is no less important to draw lessons from what has already happened. Has it changed our perception of the role that the Holocaust plays in the dynamics of Jewish-Gentile relations? What are the implications of the trial for the role of the Holocaust remembrance in the development of the various types of Jewish identity in the mid-1980s?

This latter question has a certain symbolic significance. The trial of Zundel ended days before the holiday of Purim celebrating the last-minute redemption from the hands of a Persian Jew hater who wanted, according to the Book of Esther, "to annihilate, to kill, to blot out all the Jews, from the youth to the old, babies and women, all in one day". The text reminds humanity that while technical sophistication of the mid-20th-century Germany was lacking, the design was there twenty four centuries earlier. Purim may not be a major holiday in the eyes of contemporary Jews. Yet it has the dubious distinction of being by far the most relevant throughout the history. The *Encyclopedia Judaica* lists over one hundred local Purims celebrated in different communities to commemorate salvations from imminent dangers of extermination. Possibly more numerous cases of actual killings of Jews have not turned into separate days of remembrance; memories of the many horrifying tragedies were merged with the 9th of Av, the day of mourning for the destroyed Temple of Jerusalem. Holocaust and Heroism Day was declared by the Israeli Knesset in 1959.

Lucy Dawidowicz, the author of the popular book *The War Against the Jews* once remarked "we (i.e. Jews) research the Holocaust, we write books about it and we ourselves read these books". Yet, the genocide of European Jewry in the 20th century is an important page of Western political history, particularly the history of Europe. European Christian attitudes and actions, not those of the Jews, are at the basis of the murder of six million Jews. The murder is also germane to the history of Western science and technology. Arguments of a scientific nature, not religious intolerance, gave explicit reasons for murdering the six million: Nazi racial science has found them inferior and therefore subject to technologically refined extermination. In this sense the catastrophe of European Jewry is the first science-based massacre in history.

Impact of the Holocaust in Western Society

The sympathy towards the idea of a political state for the Jews in the aftermath of World War II, the legislative removal of anti-semitic social barriers in most Western societies, the heightened sensitivity to the fate of Jews in countries of oppression are all aspects of the impact of the genocide on the way Jews and Gentiles relate to each other, as individuals, groups or political entities. This is why "the revisionist history" which denies the historical fact of that genocide is an important expression of contemporary anti-semitic machinery of which Zundel is but a small cog. To remove the guilt by removing the factual base of that guilt would be a significant achievement of the antisemites: the way would be opened to uninhibited racial hatred and discrimination. In the aftermath of Zundel's trial it is essential to emphasize the centrality of the genocide denial for the return to the days of "free" racial intolerance. However, the relative tolerance which characterized the Gentiles' attitudes towards the Jews after 1945 cannot be perpetuated on the basis of guilt alone. In fact, it took several years for the Holocaust to become an argument in the opposition to antisemitism. The absence of references to this tragedy in the remarkable film *Gentlemen's Agreement* which, in the late 1940's, condemns antisemitism in American society is striking for someone who first watches the old film today. The fact that the mass-murder of Jews in the 1940s is gradually receding from the collective memory of the Western world should be seen as a more disquieting trait by Gentiles than by the Jews. After all, it is in the old centre of the Western world that this most horrifying tragedy was perpetrated by several Western nations considered to be the standard-bearers of Western civilization. For the Jews to rely on this perishable collective memory of other nations would be short-sighted and possibly self-defeating. The tolerance towards Jews and other minorities is usually entrenched in the legislation and the social and judicial precedent and it is these instruments of liberalism that need constant reinforcement. The recognition of the historical fact of, and concomitant guilt for the Holocaust is less germane to the preservation of equality than the legal and political safeguards available in most Western nations and in the international human rights accords which these nations usually take seriously.

The role of the collective guilt for the Holocaust in the formulation of Western policies affecting the State of Israel is even more tenuous. The equanimity which characterized the West's reaction to the potential menace which Egypt and her allies posed to Israel's very existence in 1967 is one fact to remember. The 1973 refusal of *all* liberal European countries to let supply aircraft refuel en route to Israel is even more important. Israel was then in mortal danger under the actual assault of Egypt and Syria. It is therefore self-deluding to believe that it is the guilt for the Holocaust that generates Western support for Israel's survival. if anything, countries like Holland or Denmark whose populations and leaders had less to be reproached for with respect to their treatment of Jews, have usually been more sympathetic to Israel's cause than, say, Austria, the two Germanies or France whose guilt in the perpetration of the four-decades-old tragedy could be expected to make them more sensitive to Israel's vital needs. It was with delight that a number of mainstream Western media reversed "the old images" and portrayed the Israeli prime-minister as a Hitler, and the Israeli soldier as a Nazi occupier, while conferring the honorific title "resistance fighter" on PLO men during the Lebanon War. This shows that the role of Holocaust-related images in the shaping of Western perceptions of Israel and her strategic predicament is at best ambiguous.

Jews Must Have Independent Frames of Reference

The role of the Holocaust in the actualization and transmission of the Jewish identity is a different albeit related matter. The Zundel trial emphasizes the importance for the Jews of having their own frames of reference impermeable to outsider's attacks and independent of outsider's opinions. Matters of identity are essentially internal, they do not have to be a reaction, as Sartre would have it, for the Jews. It may be safe to assume that no living Jew, however marginal or even anti-Jewish her or his feelings, would deny the historical fact of the Holocaust. It is the uses of that fact by the organized Jewish community, Israeli leaders or Jewish educational institutions that may lead to disagreements among the Jews. Some may object to the self-righteousness of invocations of the Holocaust in today's foreign policy arguments, others may find excessive the elevation of the Holocaust into a pillar of contemporary Jewish identity. Indeed, the reduction of the multifaceted Jewish identity to one or two recent historical events, even so major as the Holocaust and the establisment of the State of Israel, unfairly impoverishes the emotional and rational arsenal of the Jewish nation in its struggle for continuity and growth.

Jewish Identity Should Not Be Based on Holocaust and Israel

The State of Israel and the Holocaust as the pillars of identity have two obvious drawbacks. The former relegates Jewish experience to the realm of the vicarious since most Jews do not visit, let alone live in Israel. The latter breeds the inescapable self-perception as part of a victim-nation. It is very significant that in Israel the Holocaust Day is organically linked with the idea of resistance, which somehow dilutes the victim overtones. Moreover, the place of the Holocaust in the building of the Israeli Jewish identity is incomparably less prominent than in the North American Diaspora of the last ten or fifteen years. In Israel the Zundel trial would strengthen the view that diasporas are essentially unsafe for the Jews. While this view may be found among Diaspora Jews as well, the Zundel trial would hardly stimulate actual emigration of Jews to Israel. That trial should then prompt Jewish educators to assert the *intrinsinc* value of Jewish identity. Jews do not have to build their identity as a reaction to the way non-Jews perceive the Jew. In the long run, a reaction-based identity is not equipped to survive a change in the perceptions by non-Jews of their Jewish neighbours. Only a positive identification with its own historical continuity can promise an active development rather than just the survival of Jewish people.

Difference Between Exodus and Holocaust

Some may argue that there is another historical event which overwhelms even the traditional modes of the Jewish identity. The Exodus from Egypt is indeed recalled on almost all occasions, well beyond the obvious references during the days of Passover. However, the Holocaust and the Exodus are strikingly different in their essence and message. The former was a hopeless calamity which destroyed almost the entire people while the latter was a splendid redemption, often seen as the very birth of the Jewish nation. The former was done *to* the Jews by Jew-hating members of the human species while the latter was done *for* the Jews by divine intervention.

There should be no tolerance towards Zundels. But it is no less important to emphasize their marginality with respect to Jews' self-awareness. What matters is not what Zundels think or write about the Holocaust, but the immense destructive potential of their activities for civil liberties in our society because Jews have often served as a barometer of the status of feedoms. However, just as Zundels are irrelevant to the historical memory of the Exodus, they should be considered irrelevant to the essentially internal issue of the place of the Holocaust in contemporary Jewish identity.

CULTURED LANDSCAPE 1985 – BY PERRY BARD – GALERIE J. YAHOUDA MEIR, MTL

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Was Hitler's War Just Another German War?

– *A Post Mortem on Bitburg*

by Emil L. Fackenheim

ICH hatt' einen Kameraden, einen bess'ren finds't Du nicht . . . " — "I once had a comrade, you'll never find one better . . . ": thus begins a dirge that is played by the military band, and sung by those present, whenever a German soldier is buried, and at a ceremony when those fallen in a war are remembered. It never fails to move. It never failed to move me when, well over fifty years ago, I was still a German as well as a Jew. The words of the song go on how the two comrades march in the same step, how a bullet comes flying and who knows whether it is for the one or the other, and how, when the other falls, he, the surviving comrade, cannot even shake the other's hand for the last time, for onward he must march. *Ich hatt' einen Kameraden* was sung at Bitburg.

I too once had a German comrade. We did not exactly do everything together, for he disliked sport. But we bicycled together, explored the countryside together, played music together. Also, we discussed politics, for he was a genuine democrat, one of only two (not counting myself, the only Jew) in my class at high school. His whole family were democrats, and I am convinced that he remained a sincere democrat and anti-Nazi to the end of his life. Yet Jürgen Wenzlau was killed on the Russian front, fighting Hitler's war.

If circumstances got me near the place where my friend lies buried I would be sure to visit his grave. I would mourn Jürgen. Yet if there were a public ceremony commemmorating the German World War II dead at Jürgen's cemetery, I would absolutely refuse to attend. So should President Reagan have refused to attend; and — which is far more serious — Chancellor Kohl should never have invited him. All this even if not a single S.S. man were buried at Bitburg.

SS Graves Clouded Bitburg Issue

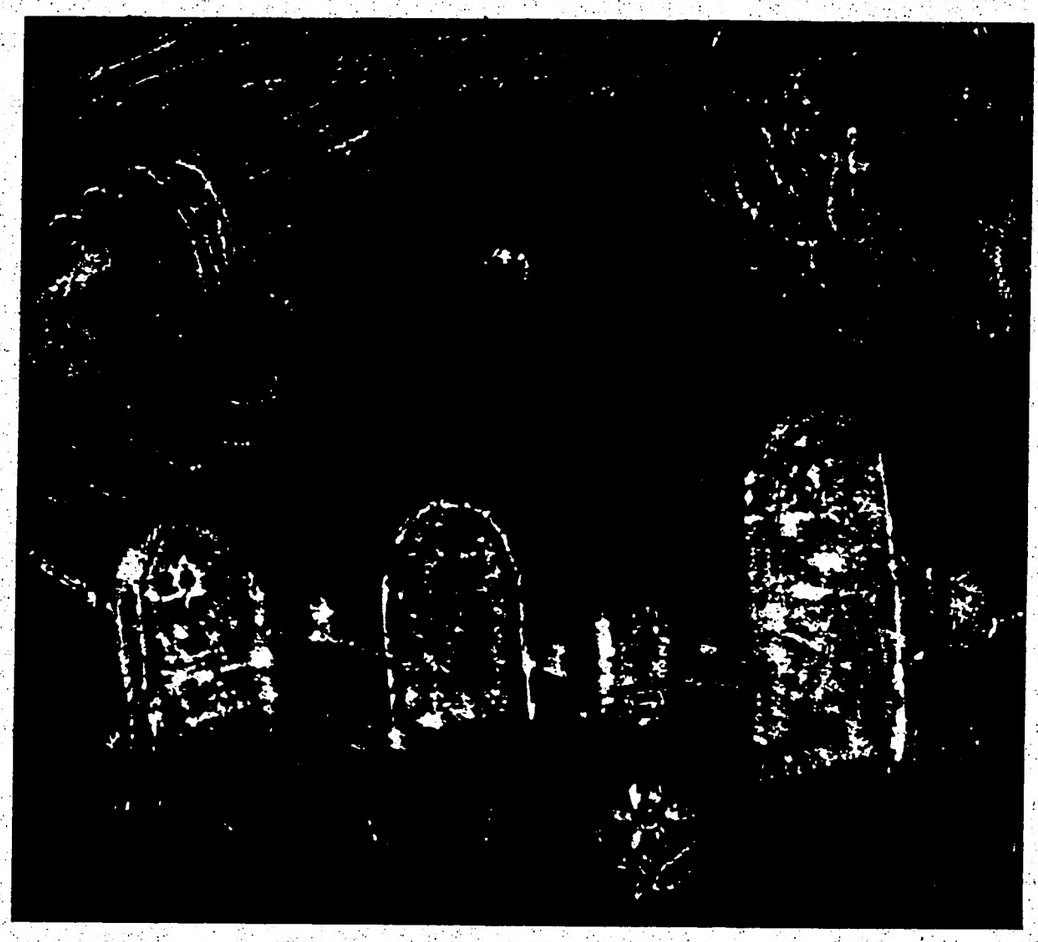
In a way, the presence of S.S. men's graves at Bitburg was unfortunate, for it clouded the issue. It was one thing for Frenchmen and Germans to join in commemorating the dead on both sides in World War I. But it was another thing entirely to do the same thing about the fallen in World War II. For that was not a war between two sides, "theirs" and "ours". It was a war for the survival of civilization itself. When Generals Eisenhower and Patton came to the murder camp of Ohrdruf, Eisenhower, on seeing what he saw, said that this was beyond the American mind to comprehend. Then he gave orders to the effect that as many G.I.s as possible were to visit that place. He said: "It is said that the American soldier does not understand what he is fighting for. Let him come, see and understand at least what he is fighting against." Have Americans forgotten what they were fighting against? Have Germans forgotten — have they ever learned? — that the total defeat of their armies in World War II was the necessary condition for the survival of civilization, and therefore of German civilization?

In saying what he did and putting it as he did General — later President — Eisenhower recognized that Ohrdruf and all it stood for and the war were not two things separated, but that they were firmly, if perhaps obscurely, interrelated. Does the present White House incumbent still recognize this fact? Much more importantly, is it still recognized by the present German head of state? In his country there are thoughtful, conscientious young people who, taking upon themselves the responsibility for a German future, delve deeply into the German past, with a view to discovering how what did happen could have happened. Will Bitburg undermine their efforts, with its implication that — except of course for Auschwitz — Hitler's war was just another German war — and that Auschwitz was an accident, perpetrated by just a few?

That Hitler's war was not just another German war was recognized at the time by Dietrich Bonhoeffer, a great Christian and leading member of the German anti-Nazi Confessional Church. Bonhoeffer was also a German patriot. Hence it was only after much agonizing that he could bring himself to pray for the defeat of his own country, in which Caesar's throne was then occupied by the anti-Christ. (Having joined a plot on Hitler's life and been caught and murdered by the Nazis, he died a martyr for his convictions.) The Bonhoeffers, however, were all-too-few. Martin Niemoeller, too, was a great Christian, a leading member of the Confessional Church and a German patriot. For his opposition to Nazism he was imprisoned in the concentration camp of Sachsenhausen. Yet when war broke out Niemoeller, who had been a submarine commander in World War I, offered his services to the *Führer*. Luckily for him, Hitler turned him down. Otherwise he too, like Jürgen Wenzlau, might have been killed in the war and — which is worse — killed fighting Hitler's war.

Hitler's War Inseparable From Auschwitz

That the German second world war *was* Hitler's war — that it and Auschwitz are inseparable — is a lesson to be learned from a work written, aptly enough, by a German historian. Karl Dietrich Bracher's *The German Dictatorship* (New York: Praeger 1970) demonstrates, that Nazi Germany was a dual system. The one, the inner core of the whole, was the S.S. state, a tightly organized system wholly dedicated to Nazi aims, among which was the murder of every available Jew. (Auschwitz was among the essential Nazi aims; arguably it was foremost.) The other was the traditional German system: the civil service, the railroads, the schools and universities, the clergy, the army. Quite deliberately, the second system was allowed independent existence to the very end of the war. But it was also increasingly used by the first system — manipulated, penetrated, perverted. (During the war the army, which prided itself on its Prussian-inspired code of honor, became gradually involved in Nazi crimes. I am sure Jürgen Wenzlau never did.) The traditional system remained largely non-Nazi. Here and there it even had anti-Nazi pockets, and there were sporadic acts of resistance. *But since no part of the traditional German system ever resisted* radically and systematically *the Nazi use and manipulation of it, it enabled the S.S. state to do what this latter could never have accomplished simply by itself. Had the railway men gone on strike or simply melted away, there would have been no Auschwitz. Had the German army resisted* absolutely — the *Wehrmacht* could have overthrown the Nazi regime as late as in 1938 — *there would have been neither Auschwitz nor World War II.*



This is why no non-German head of state should ever again be asked to participate in a ceremony commemorating German soldiers fallen in World War II. It is also why Germans, alone in their commemoration, are faced with a tragedy without precedent. Jürgen Wenzlau, a good man to the end — you'll never find a better comrade! — died fighting for the wrong cause, not only by the standards of "our side" but by any decent standard of all mankind.

Nazis Succeeded In Implicating Almost All Germans In Their Crimes

In a secret speech delivered in 1944 to the S.S. elite, Heinrich Himmler asserted that all the seventy million Germans wished to get rid of the Jews, but that only they, the S.S., had the guts to do it, and to allow for no "decent" Jews, who were to be spared. Himmler was correct enough about the S.S. elite. But he grossly slandered countless decent Germans who never accepted the Nazi *Weltanschauung*.

Yet there was an element of truth in Himmler's slander: the whole German people, or nearly all of them, were implicated in the process that led to Auschwitz. In every civilized state a person is innocent until he is proven guilty; in the Nazi state everyone was suspected of "non-Aryan" guilt until he had proved his "Aryan" innocence. In every normal state a person is punished for something he *has done*. In the Nazi state — it was an anti-state — a "non-Aryan" was "punished" by humiliation, torture and death for the "crime" *of existence. Hence everyone within that anti-state proving his "Aryan" "innocence," prepared to prove it, or even just surviving on the presumption of it, was implicated, however innocently, in the process of abandoning the "non-Aryan" victims to their fate.* Spiderlike, the Nazi *Reich* sought to implicate in its crimes the *entire* German people; and, lamentably enough but by no means unnaturally, it achieved a near-total success. It is true that some Germans escaped the spider's web: those clear-sighted enough to leave Germany in time, and those stout-hearted enough to oppose the regime *absolutely* i.e., in most cases at the cost of their lives. But not many people are that clear-sighted; and few people anywhere are willing to die for their convictions. One ponders the success of the Nazi *Reich* — its twelve years were equal to a thousand — and is aghast. What is before our eyes can only be called a German tragedy, unparallelled anywhere.

Germany once was the land of poets and philosophers. Once the philosopher Schelling wrote of "innocent guilt" in considering Oedipus, a tragedy merely on the stage, displayed for us who are mere spectators. When will the philosopher arise — he can only be German — who will ponder a tragedy which unfolded on no mere stage, and of which none of us will ever be able to be mere spectators? One must hope that arise he will. For only from a confrontation with the tragedy of the German past can a true German future arise.

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